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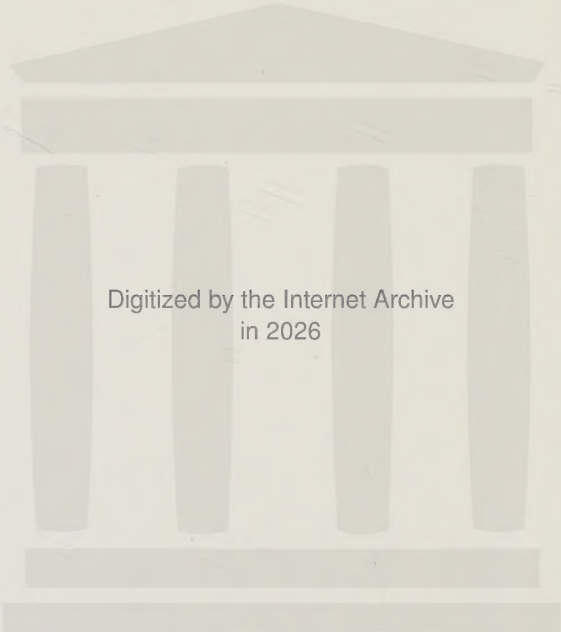
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1890 JESUS IN THE GARDEN.

THE PASSION PLAY

AT

OBER AMMERGAU

1900

THE COMPLETE GERMAN TEXT OF
THE PLAY
WITH ENGLISH TRANSLATION PRINTED SIDE BY SIDE

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Oberammergau passion-play.

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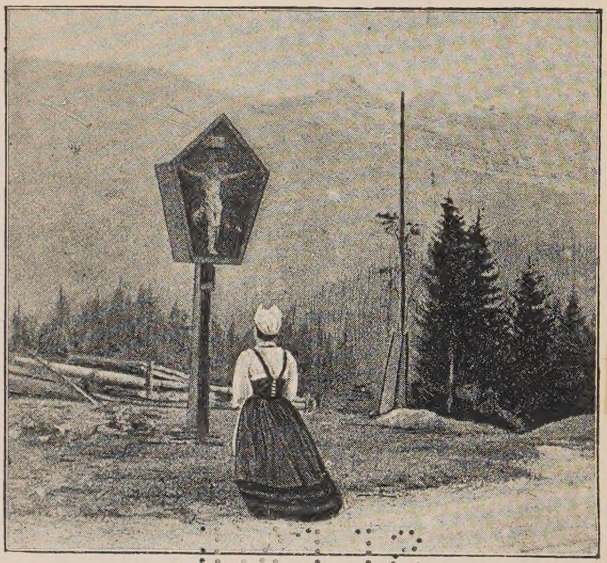

WAYSIDE SCENE, OBER AMMERGAU.

PREFACE.

For the first time in the history of the Passion Play, the actual text used by the villagers has been published officially, and can be purchased by visitors to Ober Ammergau.

Those who are curious in such matters may compare the officially-certified authentic text, now published for the first time, with the version contained in this volume, which, until this year, was the only version extant that even professed to be textually exact.

The following extracts from the Preface to the earlier edition of 1890 explain under what circumstances and with what difficulties the present text was compiled.

On arriving at Ober Ammergau on June 7th, I asked, as probably every one else does, for the text of the play in German and in English. In a short time I was furnished with a small library in both languages. Official guides, authorised texts, the only authentic version, complete descriptive accounts, illustrated editions, and so forth. Armed with specimens of the best, I made my way to the Passion Play, on Sunday, June 8th.

Imagine then my astonishment on discovering that not one of the versions sold had the faintest claim to give an account of the Passion Play as it is played to-day; that all of them describe the play as it was presented ten years ago; that in all the mass of Ober Ammergau literature there is not a single German-English edition with the German text printed in parallel columns to the English translation, and that none of the published books about the Passion Play contain any illustrations either of the play as it is played or of the performers as they appear.

I went to see the Passion Play a second time on Monday, and decided there and then that as there was no one else who seemed to be preparing to supply the need I would do it myself. Not being a stenographer, and not being able to command on the spot a German shorthand writer who would take down the *ipsissima verba* of the performers, I cannot profess to present in the following pages in all cases a full verbatim report of the whole play. But by taking all the existing versions to the Theatre and collating them as the play progressed, I am able to produce a version which, although here and there imperfect by reason of my being unable to take down passages omitted in the hitherto published editions, nevertheless does give a

fairly complete and faithful account of what is actually to be seen to-day on the stage at Ober Ammergau.

The only original printed basis for the text of the Passion Play is the prose version taken down in shorthand ten years ago by Mr. W. Wyl and published by him in "Maitage in Ober Ammergau," a work which has been through three editions, and which still remains the only German text that is of the slightest use to those who wish to follow the Play book in hand. The two English versions which are useful are both translations from the "Maitage": one by the author of "Charles Lowder," published by Messrs. W. H. Allen & Co., the other by Mary Frances Drew, published by Messrs. Burns & Oates. The book which is usually sold at Ober Ammergau as the text of the Play is a poetical version written by the Geistlicher Rath Daisenberger, the parish priest of the village. He endeavoured in vain to secure the adoption of his poetic version. The villagers refused to abandon their traditional prose. Here and there, however, the omissions in Mr. Wyl's "Maitage," due chiefly to the difficulty of following in shorthand the exceedingly rapid speeches of some of the performers, can be supplied, not textually, but with sufficient accuracy as to meaning from Father Daisenberger's drama. In one scene which I could not restore by the combination of the "Maitage" and Daisenberger, I was kindly furnished with the manuscript of his "Rolle" by the principal performer. Add to this the additions which I was able to make as I followed every sentence spoken by the performers, pencil in hand, on the second and third occasions on which I witnessed the performance, and you have the materials on which the present edition is based. I think I may say that its only faults are those of omission. Nothing is printed that is not actually spoken on the stage, and where omissions occur I have indicated the hiatus in the usual manner. It will be seen that the hiatus seldom or never occurs in the part of the Christ, and very seldom in those of the leading performers, except occasionally in the case of Caiaphas. Those who witness that extraordinary impersonation will not, however, marvel at the impossibility of catching every word of his rapid and vehement discourse. Altogether, I do not think the omitted passages if printed consecutively would more than fill a page of the present volume.

This, however, did not satisfy me; so, in order to secure a version of the Passion Play so complete and accurate as to entitle this edition to rank as the classical edition of the text, I sent Miss Werner to Ober Ammergau in 1890, with instructions to obtain a faithful stenographic report of every syllable uttered on the stage. A competent German stenographer was engaged, but at the last moment everything was stopped by the intimation that any one who was caught attempting to take a shorthand note of the Play would be instantly arrested. Miss Werner was therefore compelled to revise the text by the collation from the manuscript parts of the leading performers, and by following word by word their utterances on the stage with the book in hand. By this means, I think I may fully claim that the present edition contains a text as nearly

authentic as the circumstances permit. Even the unrevised text of the earlier edition was very close to the original. Slight variations are inevitable when there is no authentic complete text in existence even in manuscript, and where the performers, with the exception of the "Christus," do not hesitate to vary from time to time the precise form of the words of their parts.

This year, when I sent to Ober Ammergau to obtain the official version, now at last permitted to be published, I was confronted by what were virtually prohibitive charges for the copyright. Finding that the differences between my text and that of the official version were practically of no importance, I decided to republish the version of 1890. I was then informed that my text so closely resembled the authentic version that no permission would be given to republish it except as a copyright work, chargeable with payment of author's fees.

This edition of the Play is therefore issued as a copyright, although not as the official version. What exact difference there may be between this copyright edition and that authentic version which has alone the official *imprimatur*, I do not know. Possibly the attentive visitor, who will take pains to collate the two texts and then to follow the Play with the text before him, will discover that the actors quite as often follow my text as that which is alone official. They have used my book in getting up their parts, and they naturally prefer to stick to their familiar version. In any case, the visitor may rely upon this text as accurate and authentic.

As to the pictures with which this edition is illustrated, the story is much the same. In 1890 I made a contract with the concessionaires of the photographs, by which they authorized me to reproduce any or all of the photographs of the Play. But when my book appeared they protested that they had never expected I would reproduce the photographs so admirably, and therefore they took advantage of a technical flaw in drawing up the contract to repudiate their bargain. They seized as many of my books as they could lay hands on, and did everything they could to prevent their sale. They maintained that no one would buy photographs at a mark each when he could buy fifty excellent reproductions for a couple of marks, with the text thrown in. So this year when I approached the concessionaires with a view to making another contract for this year's photographs, I was met with the objection that my reproductions were so good they would injure the sale of the original photographs. Therefore they refused all offers, and forbade the reproduction of this year's photographs in any Guide whatsoever. Consequently I include the pictures of 1890 in this book. They are the latest procurable photographs, and they will have an interest, all their own, to those who have seen only the Play as it is played to-day.

As to the English version which I have printed in parallel pages to the German text, it will be observed that I have departed from

the usual method of giving a merely textual translation. While translating as closely as possible the actual text, I have thrown the speeches of the performer into a narrative, so that while following the movement of the play, the accompanying description will enable the spectator at any moment to find his place. Where so much depends upon the action that takes place on the stage, the mere words contain little or no idea of what takes place, and the only alternatives were either to perpetually interrupt the text of the drama by numerous stage directions, or to throw the whole of the dialogue into the form of a narrative. I have adopted the latter course, not only because it is most simple, but because it will enable thousands who will never visit Ober Ammergau to read the whole story without the difficulty that invariably attends the reading of a drama. I have in all cases collated my translations with those made by the author of "Charles Lowder" and by Mary Frances Drew, and have submitted the result to the revision of one whose knowledge of German is much more profound than mine can pretend to be. The metrical translations of the prologues and the songs have been kindly undertaken for me by Miss Werner.

In presenting the new edition to the public I have only to add that I hope those who gave the earlier book so cordial a welcome will find in the present volume a permanent memorial of a performance the inspiring influence of which has been felt throughout the whole Christian world.

WILLIAM T. STEAD.

London,
April, 1900.

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VIEW OF OBER AMMERGAU.

THE PASSION PLAY

AS IT IS PLAYED TO-DAY.

THE STORY THAT TRANSFORMED THE WORLD.

OBER AMMERGAU, *June 9th*, 1890.

This is the story that transformed the world!

This is the story that transformed the world!

Yes, and will yet transform it!

Yes, thank God, so the answer comes; and will yet transform it, until Thy Kingdom comes!

This is the story that transformed the world. I awoke shortly after midnight, after seeing the Passion Play at Ober Ammergau, with these words floating backwards and forwards in my head like a peal of bells from some distant spire. Backwards and forwards they went and came, and came and went!

This is the story that transformed the world!

This is the story that transformed the world. And then in the midst of the reiterated monotone of this insistent message came this glad response from I know not where.—Yes, and will yet transform it! And then the two met and mingled, strophe and antistrophe, one answering the other, "This is the story that has transformed the world. Yes, and will yet transform the world!"

I tried to sleep, but could not. It was as if church bells were pealing their sweet but imperious music within my brain. So I got up and wrote.

All is silent save the ticking of the watch by my bedside; silent as the stars which gleam down from the blue sky above the cross-crowned crag, which stands like some gaunt sentinel keeping

watch over the village at its foot. Herod, our host, sleeps soundly, and Johannes, wearied by his double service of waiter at the hotel and his *rôle* in the sacred play, is oblivious of all. The crowded thousands who watched for hours yesterday the unfolding of the Passion of Christ Jesus of Galilee have disappeared, and I am alone.

But not alone. For as real and as vivid as that same crowd of yesterday seem to me the thronging memories of other days, of the centuries that rise between the time when Jesus really lived on earth and to-day. Nearly nineteen hundred years have gone since all that we saw represented yesterday was no mere mimic show but deadly tragic fact; nineteen hundred years during which the shaping power of the world has been that story. The old, old story, never before so vividly realised in all its human significance and its Divine import.

Its human significance, for, thank God, we have at last seen Jesus as a man among men, a human being with no halo round his brow, no radiance not of this world marking him off apart from the rest of us his fellow-men, but simply Jesus the Galilean, gibbeted on the gallows of his time, side by side with the scum of mankind.

And it was this story that transformed the world! "Thou hast conquered, O pale Galilean!" Over how many tribes and nations and kindreds of men? On this very spot, by the side of the swift-flowing Ammer, what strange rites were being celebrated long centuries after the cry of victory over death burst from the lips of the Crucified, and yet here we stand to-day.

Oh, the wonder of it all, the miracle of miracles surely is this! That this story should have transformed the world. For after all, what was the Passion? Looked at as we looked at it yesterday, not from the standpoint of those who see the sacred story through the vista of centuries that have risen in splendour and set in the glory of the Cross, but from the standpoint which the actors on the stage assumed yesterday, what was the Passion? It was merely a passing episode in the unceasing martyrdom of man. Think you that of the thirty thousand Jews whom the humane Titus by a mere stroke of his stylus condemned to be crucified ound the walls of Jerusalem forty years after that scene on Calvary, none suffered like this? For them also was reared the horrid cross, nor were they spared the mockings and the scourgings, the cruel thirst, and the slow-drawn agony of days of

death. And among all that unnamed multitude how few were there but had some distracted mother to mourn for him, some agonised Mary to swoon at the news of his death? Jews they were; as he was. Hero souls, no doubt faithful unto death, and now, let us hope, wearing a crown of life; patriots who knew how to die in the service of the land which their fathers had received from God, and of the Temple in which was preserved His Holy Law. But their self-sacrifice availed not even to save their names from oblivion. Their martyrdom was as powerless to avert the doom of the chosen people as the bursting of the foam-flakes on the sand is to arrest the rush of the returning tide.

Why, then, should the death of one Jew have transformed the world, while the death of these uncounted thousands failed even to save the synagogue?

Why? That is the question that the Passion Play forces home —a question which never even comes to the mind of those who are accustomed from childhood to regard this Jew as mysteriously Divine, not so much man as God, cut off from us and our daily littleness by the immeasurable abyss that yawns between the finite and the infinite. This greatest of all the miracles, the coming of Christendom into being, has become so much a matter of course that we marvel as little at it as we do at the sunrise—which, also, in its way, is wonder-worthy enough. Think, for a moment, of how many myriads of fierce heathen, worshipping all manner of proud ancestral gods, have gone down before the might of that pale form. Civilizations and empires have gone down into the void; darkness covers them and oblivion is fast erasing the very inscriptions which History has traced on their tombs. But the kingdom which this man founded knoweth no end. The voice that echoed from the hills of Galilee is echoing to-day from hills the Romans never trod, and the story of that life is rendered in tongues unknown at Pentecost. The more you look at it from the standpoint of the contemporaries of the Carpenter of Nazareth, the more incredibly marvellous it appears.

And that is the great gain of the Passion Play. It takes us clear back across the ages to the standpoint of those who saw Jesus the Galilean was but a man among men. It compels us to see him without the aureole of Divinity, as he appeared to those who knew him from his boyhood, and who said—Are not his brethren still with us? It is true that it is still not real enough. The dresses are too beautiful; everything is conventional. We have here not

the real Christ, the Jew, the outcast, and the vagabond. For him we must wait till Vereschagin or some other realist painter may bring us reality. But even behind all the disguises of conventional Christian art, we have at least a sufficiently human figure to elicit sympathy, compassion, and love. We get near enough to Christ to hear the blows that fall upon his face, to appreciate the superior respectability of the high priests, and to understand the contempt of Herod for "the king of fools." Not until we start low enough do we understand the heights to which the Crucified has risen. It is only after realising the depth of his humiliation we can begin to understand the miracle of the transformation which he has wrought.

Nor is that all. It is the greatest thing, but it does not stand alone. For besides enabling us to realise the story which transformed the world, it enables us to understand the agency by which that story effected its beneficent revolution. I learned more of the inner secret of the Catholic Church in Ober Ammergau than ever I learnt in Rome. Yet there is nothing distinctively Roman about the Passion Play. With the exception of the legend of St. Veronica, with which Gabriel Max's picture has familiarised every Protestant who looks into a photograph-shop, and sees the strange face on the handkerchief, whose eyes reveal themselves beneath your gaze; there is nothing from first to last to which the Protestant Alliance could take exception. And yet it is all there. There, condensed into eight hours and less, is the whole stock-in-trade of the Christian Church. It was in its effort to impress that story upon the heart of man that there came into being all that is distinctively Roman. To teach truth by symbols, to speak through the eye as much as the ear, to leave no gate of approach unsummoned by the bearer of the glad tidings of great joy, and, above all, in so doing to use every human element of pathos, of tragedy, and of awe that can touch the heart or impress the imagination—that was the mission of the Church; and as it got further and further afield, and had to deal with rude and ruder barbarians, the tendency grew to print in still larger capitals. The Catholic Church, in short, did for religion what the new journalism has done for the press. It has sensationalised in order to get a hearing among the masses.

Protestantism that confines its gaze solely to the sublime central figure of the Gospel story walks with averted face past the beautiful group of the Holy Women. Because others have ignorantly worshipped, therefore we must not even contemplate. But plant

Mr. Kensit or Messrs. Morgan and Scott in the theatre of Ober Ammergau, let them look with dry eyes—if they can—upon the leave-taking at Bethany, and then as the universal sob rises from thousands of gazers, they will realise, perhaps for the first time, how intense is the passion of sympathy which they have sealed up, how powerful the emotion to which they are forbidden to appeal. The most pathetic figure in the Passion Play is not Christ, but His mother. There is in Him also sublimity. She is purely pathetic. And after Mary the Mother comes Mary the Magdalen. Protestantism will have much leeway to make up before it can find any influence so potent for softening the hearts and inspiring the imaginations of men. Even in spite of all the obloquy of centuries of superstition, and of the consequent centuries of angry reaction against this abuse, these two women stand out against the gloom of the past radiant as the angels of God, and yet the true ideals of the womanhood of the world.

Yes, this was the story that transformed the world! This and no other. This it was which, to make visible, men carved it in stone and built it in the cathedral, and then, lest even the light of Heaven should come to the eye of man without bearing with it the Story of the Cross, they filled their church windows with stained glass, so that the sun should not shine without throwing into brighter relief the leading features of the wonder-working epic of His life and death. Wherever you go in Christendom you come upon endless reproductions of the scenes which yesterday we saw presented with all the vividness of the drama. The cross, the nails, the lance have been built into the architecture of the world, often by the descendants of the men who crucified their Redeemer—not knowing what they did. For centuries Art was but an endless repetition in colour or in stone of the scenes we witnessed yesterday, or of incidents in lives which had been transformed by these scenes. The more utterly we strip the story of the Passion of all supernatural significance, the more irresistibly comes back upon the mind the overwhelming significance of the transformation which it has effected in the world.

Why?—I keep asking why? If there were no divine and therefore natural law behind all that, why should that trivial incident, the crucifixion of one among the unnumbered hosts of vagabonds executed every year in the reign of Tiberius and the Cæsars that followed him, how comes it that we are here to-day? Why are railways built and special trains organized and six thousand people

gathered in curiosity or in awe to see the representation of this simple tale? How comes it, if there were no dynamo at the other end of that long coil of centuries, that the light should still be shining at our end to-day? Shining, alas! not so brightly as could be wished, but to shine at all, is that not in itself miraculous?

Through all the ages it has shone with varying lustre. And still it shines. The dawn of a new day as I write is breaking upon this mountain valley. The cocks are crowing in the village, recalling the Apostle who, in the midst of the threatening soldiery, denied his Lord. And even as Peter went out and wept bitterly, and ever after became the stoutest and bravest disciple of his Master, may it not yet be with those of this generation who also have denied their Redeemer?

Who knows? The transformation would be far less startling than that which converted the Colosseum from the shambles of Imperial Rome into the gigantic monument of triumphant martyrdom, far less violent than that which made the German forbears of these good Ammergauers into Christian folk.

But if the transformation is to be effected, and the light and warmth of a new day of faith, and hope, and love are to irradiate our world, then may it not be confidently asserted that in the old, old story of the Cross lies the secret of the only power which can save mankind?

Photo. by K. Christa.] [*Ober Ammergau.*

OBER AMMERGAU.

OBER AMMERGAU AND ITS VOW.

We found ourselves one drizzling Saturday night in Ober Ammergau. For bringing me to Ober Ammergau I felt grateful to Caspar Schuchler. Poor Caspar Schuchler! He deserved well of posterity, although he played a scurvy trick to his contemporaries, for which the fates promptly exacted capital punishment. Caspar Schuchler was a humble day labourer of Ober Ammergau, who lived in the reigns of our Queen Elizabeth and King James.

In old days, as far back, it is said, as the twelfth century, there had been a Passion Play performed in the little village, but towards the close of the sixteenth century, the wars that wasted Germany left but little time even to the dwellers in these remote highlands for dramatic representation. Gustavus Adolphus and his Swedes, good fellows, no doubt, who were fighting on the right side, nevertheless played dreadful havoc with the homes and fortunes of the German folk who were on the other side. Among these unfortunates were the Bavarians of the Tyrol, and as one of the remote after-consequences of that wide-wasting thirty years' war, a great pestilence broke out in the villages surrounding Ober Ammergau. Whole families were swept off. In one village only two married couples were left alive. It was a visitation somewhat similar to our Black Death. While village after village fell a prey to its ravages, the people of Ober Ammergau remained untouched, and enforced a vigorous quarantine against all the outside world. Their preventive measures were for a while successful. But then, as always, the blind instinctive promptings of the human heart broke through the most necessary sanitary regulations in the person of Caspar Schuchler. This good man, who was working in the plague-stricken village of Eschenlohe, felt an uncontrollable desire to return to his wife and children, who were living in Ober Ammergau. Whether it was that he felt the finger of death upon him, and that he wished to see his loved ones before he died, or whether he merely wished as Housefather to see that they had

Photo. by K. Christa.] [*Ober Ammergau.*

MAIN STREET, OBER AMMERGAU.

bread to eat and a roof to cover them, history does not record. All that it says is that Caspar Schuchler evaded the quarantine and returned to his wife and little ones. A terrible retribution followed. In two days he was dead, and the plague which he had brought with him spread with such fatal haste from house to house that in thirty-three days eighty-four of the villagers had perished. At this moment the Ober Ammergauers in their despair assembled to discuss their desperate plight. Unless the plague were stayed there would soon not be enough living to bury the dead. Sanitary preventive measures had failed. Curative measures were utterly useless. Where the plague struck death followed. It was as men looking into the hollow eye-sockets of Death that the Ober Ammergauers cried aloud to God. They remembered their sins that day. They would repent, and in token of their penitence and as a sign of gratitude for their deliverance—if they were delivered—they would every ten years perform the Passion Play. And then, says the local chronicler, from that hour the plague was stayed. Those who were already smitten of the plague recovered, nor did any others fall victims to the pestilence. Since Moses lifted up the brazen serpent in the wilderness, there had not been so signal a

deliverance from mortal illness on such simple terms. Thus it was that the Passion Play became a fixed institution in Ober Ammergau, and has been performed, with a few variations due to wars—such as that which summoned the Christ of 1870 to come down from the cross to serve in the Bavarian artillery—ever since. The performance of the Passion Play, like the angel with the drawn sword which stands on the summit of the Castle of San Angelo, is the pious recognition of a miraculous interposition for the stay of pestilence, a kind of dramatic rainbow set in the hills to commemorate the stay of the pestilential deluge. But for Caspar Schuchler it would have gone the way of all other Passion Plays, if, indeed, it had not already perished even before his time. His offence saved it from the general wreck. He sinned, no doubt, and he suffered. He died, and it is probable that his own family were the first to perish. But out of his sin and of their sorrow has come the Passion Play as we have it to-day, the one solitary survival of what was at one time a great instrument of religious teaching, almost universal throughout Europe. Hence I feel grateful to Caspar Schuchler.

Photo. by K. Christa.] [*Ober Ammergau.*

A VIEW IN THE VILLAGE.

The figure is that of the Christus of 1890; he is standing in front of his house.

And after Caspar, who was the guilty cause of this unique survival, our gratitude is due chiefly to the good parish priest, Daisenberger, to whom more than to any other man is due the conversion of the rude mystery or miracle play of the Middle Ages into this touching and tragic unfolding of the greatest drama in history. For thirty-five years he lived and laboured in the village, presiding as a true father in Israel over the mental, moral, and spiritual development of his parishioners. A born dramatist and a pious Christian, he saw the opportunity which the performance offered, and he made the most of it. Stripping the play of all that was ignoble or farcical—and nothing is more curious than the way in which all miracle plays ran to farce; even at Ober Ammergau, before Daisenberger's time, the Devil excited uproarious hilarity, as he tore open the bowels of the unfortunate suicide, Judas, and produced therefrom strings of sausages—he produced a wonderfully faithful dramatic rendering of the Gospel story. Thus the Geistlicher Rath became the Evangelist of Ober Ammergau. The play which we have been witnessing is the Gospel according to St. Daisenberger. His beatification has not been declared at Rome, and his version is not entitled to rank with the canonical Scrip-

Photo. by K. Christa, *Ober Ammergau.*

THE BURGOMASTER'S HOUSE.

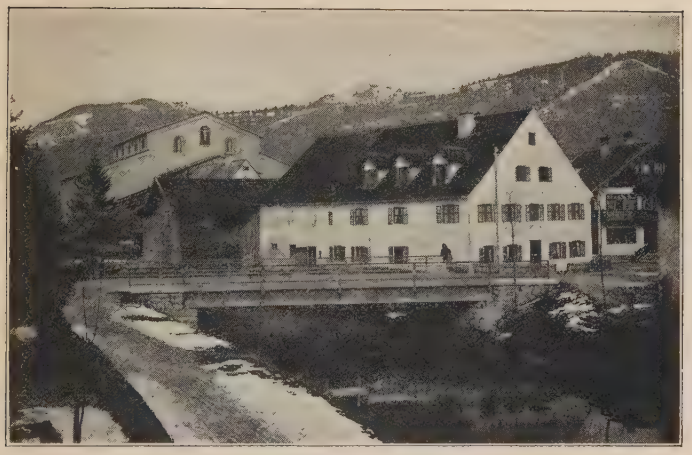


Photo. by K. Christa,] [*Ober Ammergau.*

HOUSE OF THE CHRISTUS OF 1900, WITH THEATRE IN THE BACKGROUND.

tures; but none the less, generations yet to come may rise up and call him blessed, and his version, unauthorised though it be, enables all who see it to realise more vividly than ever before the human side of the Martyrdom of Jesus.

Ober Ammergau is a beautiful little village standing in a level valley almost on the water-shed of the Bavarian Alps. A mile or two on one side of it streams run east towards Munich, but here in the village itself the Ammer runs westward towards the Planer See. Looked at from above, it forms an ideal picture of an ideal village. The clean white walls of the houses, with their green window-shutters, are irregularly grouped round the church, which, with its mosque-like minaret, forms the living centre of the place. It is the rallying point of the villagers, who used to perform their play in the churchyard—architecturally as morally the keystone of the arch. Seen at sunset or sunrise the red-tiled and grey-slated roofs which rise among the trees on the other side of the rapid and crystal Ammer seem to nestle together under the shade of the surrounding hills around the protecting spire of the church. High

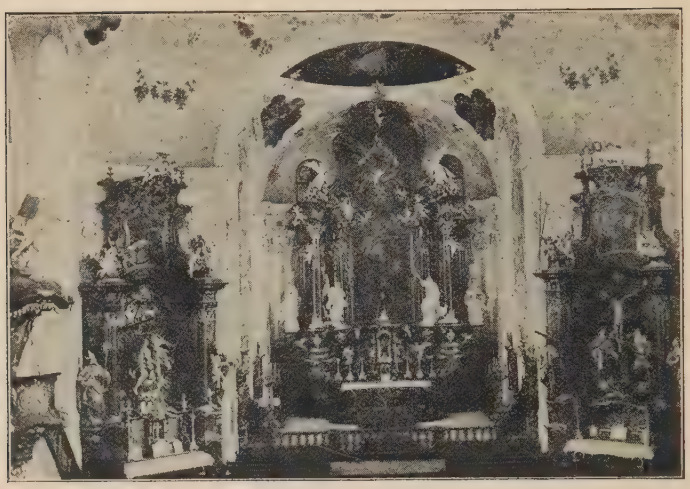


Photo. by K. Christa.] [*Ober Ammergau.*

INTERIOR OF CHURCH, OBER AMMERGAU.

overhead gleams the white cross on the lofty Kofel crag which guards the entrance to the valley.

In the irregular streets Tyrolese mountaineers are strolling and laughing in their picturesque costume, but at the solemn Angelus hour, when the music of the bells swings out in the upper air, every hat is raised, and bareheaded all remain until the bells cease to peal. It is a homely, simple, unspoiled village, and that they have been unspoiled by the flood from the outer world which submerges them week after week so long as the Play lasts, in every tenth year, is in itself almost as the miracle of the burning bush. The student of social economics might do worse than spend some days observing how life goes with the villagers of Ober Ammergau. They are more like Swiss than Germans. They inhabit the northern fringe of the great mass of mountains which divide the flat lands of Germany from the plans of Italy, and have most of the characteristics of the mountaineers who, whether they be called Swiss or Tyrolese, are one of the most respectworthy species of the human race. Isolation begets independence, and the little community, secure amidst its rocky ramparts against the intermeddling despotism of distant govern-

ments, develops the most simple and the most sound system of democratic government. There is a burgomaster, but he is elected, and the government is vested in the hands of the householders. Nearly every man is a landholder –the poorest have about three acres, the richest about sixty. But over and above that they have the inestimable privilege of pasturage on the Alp. Talk about three acres and a cow! That ideal has been more than realised ever so long ago at Ober Ammergau. Never was there such a place for cows. Every night and morning a long procession of cows, each with her tinkling bell hanging from her neck, marches sedately

ETTAL MONASTERY.

through the principal street to and from the milking shed. They wander on the hills all day, but come home to be milked every evening, and the continuous tinkling of their bells fills the valley with delightful music. The whole population of Ober Ammergau is not more than thirteen hundred, but they own between them some five or six hundred cows. Few more pleasant sights will you meet in all your travels than the coming home of the cows at milking time. The goats also and the horses all have bells, but the cows so far outnumber all the rest that the others pass unnoticed.

The various wayside shrines that pious souls have reared along

the public road, wherever accident befell a drunken waggoner or careless woodman, are touching mementoes of the tragic incidents in the uneventful annals of the valleys. Ettal used to be a famous place of pilgrimage before its monastery was transformed into a brewery, and even now its miraculous Madonna is an object of reverence to all the country side. The Benedictine monks recently bought back the monastery. They paid the same price as did the brewers who originally purchased the monastery from them. The

Photo. by K. Christa.] [*Ober Ammergau.*

The house in the distance, with a turret, is the dwelling of the John of 1890 and 1900; the plainer building opposite is that of the Christus of to-day.

story goes that the image is invisible to the very reprobate, is as heavy as lead to the impenitent sinner, but as light as a feather to all those who are of a contrite heart. It is natural that all the roads leading to such a pilgrim haunt should be studded with these little shrines. We should be none the worse for a few similar memorials in this country.

All is so strange and simple. As I write it is now two days after the Passion Play. The crowd has departed, the village is once more

quiet and still. The swallows are twittering in the eaves, and blue and cloudless sky overarches the amphitheatre of hills. All is peace, and the whole dramatic troupe pursue with equanimity the even tenor of their ordinary life. Most of the best players are woodcarvers; the others are peasants or local tradesmen. Their royal robes or their rabbinical costumes laid aside, they go about their ordinary work in the ordinary way as ordinary mortals. But what a revelation it is of the mine of latent capacity, musical, dramatic, intellectual, in the human race, that a single mountain village can furnish, under a capable guidance, and with adequate inspiration, such a host competent to set forth such a play from its tinkers, tailors, ploughmen, bakers, and the like. It is not native capacity that is lacking to mankind. It is the guiding brain, the patient love, the careful education, and the stimulus and inspiration of a great idea. But, given these, every village of country yokels from Dorset to Caithness might develop artists as noble and as devoted as those of Ober Ammergau.

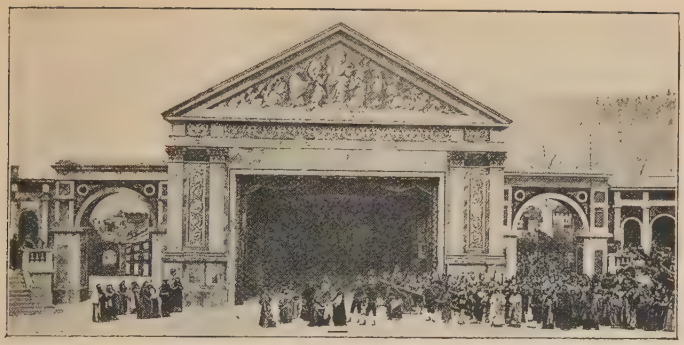
Photo. by K. Christa, [*Ober Ammergau.*

ANOTHER VIEW IN OBER AMMERGAU

Photo by K. Chenou.]

THE STAGE FRONT.

[Ober Ammergau.



THE THEATRE.

The theatre in which the Passion Play is performed stands in a meadow at the far end of the village, near the new railway station. The stage is open to wind and weather, but, for the first time, all the seats are covered in. Formerly, half were in the open air. The roofing-in of the auditorium has necessitated the entire rebuilding of the theatre. The cost of the erection has been borne by the community of the village, each burgher being liable for a certain amount of the 200,000 marks, the sum which the building cost. It was begun in February, 1899. It consists of six great arches of iron, each having a span of 140 feet (43 metres), and reaching a height of 65 feet (20 metres). On to these the walls and roof of wood are fastened. The exterior is completely covered with canvas coloured yellow. Saints and prophets are painted on the canvas-covered walls. Painted prophets carved in wood, chiefly by the performers, adorn the corners. The paintings on the rear wall, inside the auditorium, represent the first Passion Play performance in the village, and a ceremony at Ettal. The hall only holds 4,000 people, as against 4,600 of ten years ago. But now every spectator has a numbered seat, instead of a place on a form. The reason why the cheapest seats are at the front is because from these places it is difficult to see into the central stage, and when it rains the occupants are drenched. Although the stage is open to the weather, the performance goes on uninterruptedly unless it rains so hard that nothing can be seen. Then there is a pause until the storm has passed. The seats slope up so steeply that a good view can be obtained from any part of the auditorium. There are fourteen doors in all, so the theatre can be quickly filled and emptied.

As the whole of the stage end of the auditorium is open, it is well to have warm coverings should the weather be at all cold. As you occupy your seats for four hours at a stretch, you have leisure for regretting your neglect to bring the necessary wrappings.

Opera glasses are very desirable for those who have seats in the rear. Lunch baskets are allowed.

Against photographic cameras, kodaks, and the like, the regulations are very severe. The monopoly of photographing the play and the performers has been sold by the committee, and, of course, they are obliged to see that the concessionaire is protected. Smoking is most strictly forbidden inside the building, and within thirty yards of it.

As a rule, most people come early, and stay till the close of the performance. Some, however, behave abominably, arriving late, leaving in the middle of a scene, and generally disturbing all those who are unfortunate enough to be in their neighbourhood.

The play begins at eight, and the first part ends at twelve. After an hour and a half allowed for luncheon it is resumed at half-past one, and closes about half-past five.

The good priest Daisenberger has left on record that he "undertook the production of the play for the love of my Divine Redeemer, and with only one object in view, the edification of the Christian world." In order to attain this end he deemed it necessary to follow the scriptural method. Instead of simply setting forth the Gospel story as it stands in the New Testament, he took as his fundamental idea the connection of the Passion, incident by incident, with the types, figures and prophecies of the Old Testament, The whole of the Old Testament is thus made as it were the massive pedestal for the Cross, and the course of the narrative of the Passion is perpetually interrupted or illustrated by scenes from the older Bible, which are supposed to prefigure the next event to be represented on the stage. Thus in Daisenberger's words, "The representation of the Passion is arranged and performed on the basis of the entire Scriptures."

In order to explain the meaning of the typical tableaux and to prepare the audience for the scene which they are about to witness, resource is had to an ingenious arrangement, whereby the interludes between each scene are filled up with singing in parts and in chorus by a choir of Schutzgeister, or Guardian Angels. The Choragus or leader of the choir first recites some verses clearly and impressively, then the choir burst out into song, accompanied by an orchestra concealed from view in front of the stage. The tinkle of a little bell is heard and the singers draw back so as to reveal the tableau. The curtain rises and the tableau is displayed, during which they sing again. The curtain falls, they resume their old places, and the singing proceeds. Then when they come to the end

1890 CHORAGUS.

Photo. by K. Christa,] *[Ober Ammergau.*

THE THEATRE OF THE PASSION PLAY, 1900.

half file off to the right, half to the left, and the play proper begins. When the curtain falls they again take their places and resume their song. The music is very simple but impressive, and the more frequently it is heard the more you feel its force and pathos. The chorus occupies the stage for fully half the time devoted to the piece.

Their dress is very effective. From the Choragus in the centre in bright scarlet, all wear coronets, with the cross in the centre, and are habited in white under-tunics, with golden edging, in yellow leather sandals, and stockings of the same colour as the robe which falls from their shoulders. These robes, held in place by gold decorated cords and tassels round the breast and round the waist, are arranged very artistically and produce a brilliant effect, especially when the wearers are leaving the stage by the wings. Twice, however, these brilliant robes are exchanged for black—immediately before and immediately after the Crucifixion. The bright robes, however, are resumed at the close, when the play closes with a burst of hallelujahs and of jubilant triumph over the Ascension of our Lord.

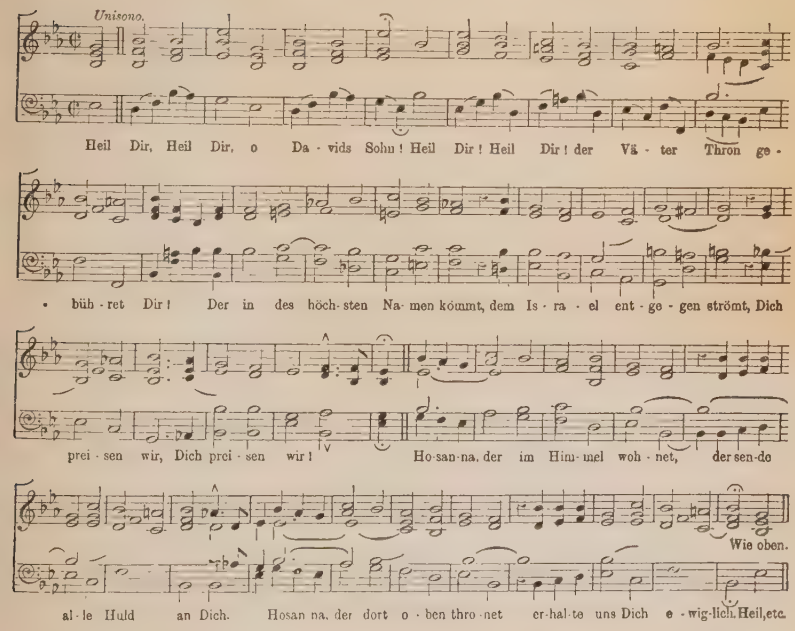
When Miss Werner called upon the Choragus to ascertain the exact wording of one of the songs, she found him studying his part from the earlier edition of this book—the text being more complete than that of any printed or manuscript version then procurable. The

music has never been published anywhere. All that can be printed are the following meagre specimens of part of the score. The part of the Choragus has this year been divided. Josef Mayer now recites the Prologues and Jakob Rutz leads the choir:—

SPECIMENS OF THE MUSIC.

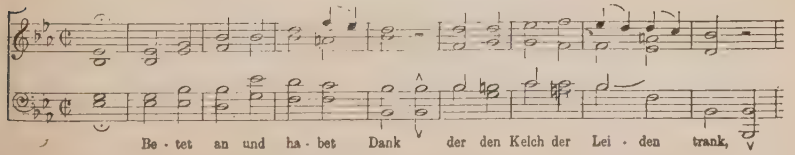
HOSANNA TO THE SON OF DAVID.

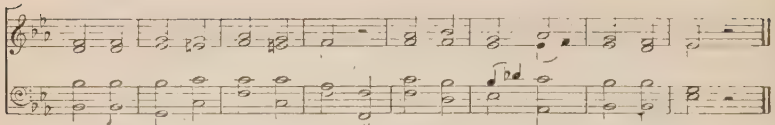
Act I Sc. 1.]


Unisono.
Heil Dir, Heil Dir, o Da - vids Sohn! Heil Dir! Heil Dir! der Vä - ter Thron ge -
büh - ret Dir! Der in des höch - sten Na - men kömmt, dem Is - ra - el ent - ge - gen strömt, Dich
prei - sen wir, Dich prei - sen wir! Ho - san - na, der im Him - mel woh - net, der sen - de
Wie oben.
al - le Huld an Dich. Hosan na, der dort o - ben thro - net er - hal - te uns Dich e - wig - lich. Heil, etc.

THE JOURNEY TO CALVARY.

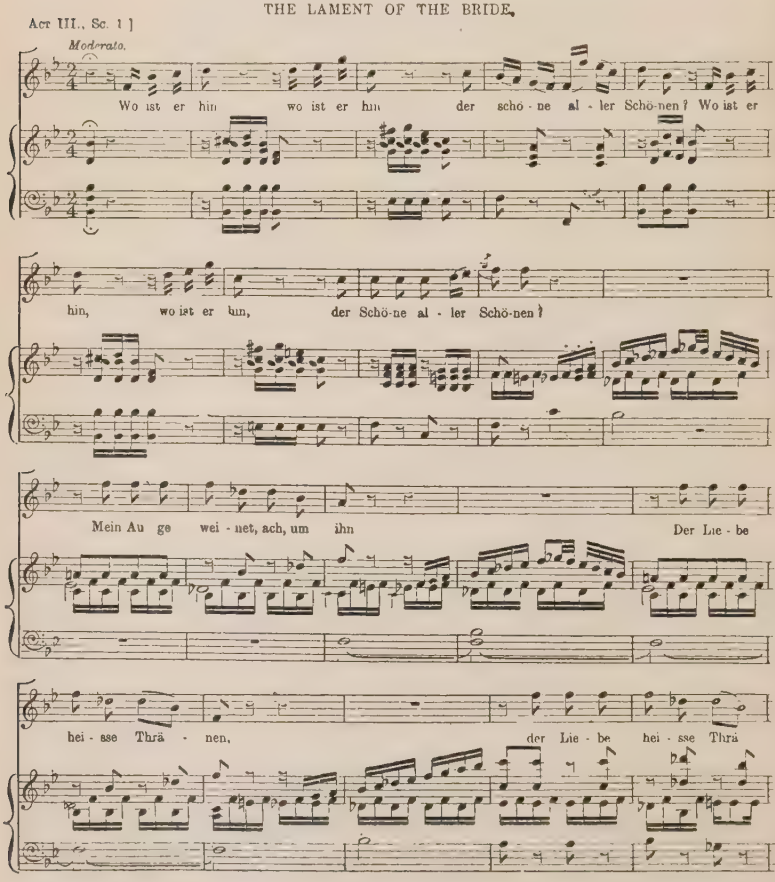
Act XV, Sc 1.]





THE LAMENT OF THE BRIDE.

Act III., Sc. 1.]


Moderato.
Wo ist er hin wo ist er hin der schö - ne al - ler Schö-nen? Wo ist er
hin, wo ist er hin, der Schö-ne al - ler Schö-nen?
Mein Au ge wei - net, ach, um ihn Der Lie - be
hei - sse Thrä - nen, der Lie - be hei - sse Thrä

THE TABLEAUX,

SCENES AND PLAYERS

From the Photographs of 1890

THE CHRISTUS OF 1890.

ANTON LANG, THE CHRISTUS OF 1900.

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1850

TABLEAU—EXPULSION FROM PARADISE.

TABLEAU—ADAM UNDER THE CURSE.

1890 TABLEAU—THE SACRIFICING OF ISAAC.

TABLEAU—JOSEPH SOLD BY HIS BRETHREN.

1869

TABLEAU—JOSEPH PROCLAIMED GRAND VIZIER.

THE BRAZEN SERPENT.

1890 TABLEAU—SAMSON AVENGING HIMSELF ON THE PHILISTINES.

TABLEAU — THE REJECTION OF VASHTI. 1890

1893

TABLEAU—DANIEL BEFORE DARIUS

TABLEAU—THE LAMENT OF THE BRIDE.

1870

TABLEAU—THE DEPARTURE OF TOBIAS.

TABLEAU—THE ADORATION OF THE CROSS 1890

MARY, THE MOTHER OF JESUS

MARTHA. 1890

1890 MARY MAGDALENE

PETER. 1890

JAMES.

JOHN, 1890

1890 THADDEUS.

ANDREW 1890

1890 BARTHOLOMEW.

MATTHEW. 1890

1656 PHILIP

SIMON 1656

1890 THOMAS.

JAMES THE LESS. 1890

1890 JUDAS.

ORDERING THE PASSOVER.

1890

JESUS AND MARY MAGDALENE.

JESUS TAKES LEAVE OF HIS MOTHER. 1890

1890 ANNAS.

CAIAPHAS. 1890

EZECHIEL. 1890

MERERIEE.

RABBI ARCHELAUS. 1890

1890 RABINTH.

SAMUEL. 1890

1890 DARIABAS.

NATHAN. 1890

"SITTING UPON AN ASS AND A COLT, THE FOAL OF AN ASS."

THE BETRAYAL. 1890

THE DESPAIR OF JUDAS.

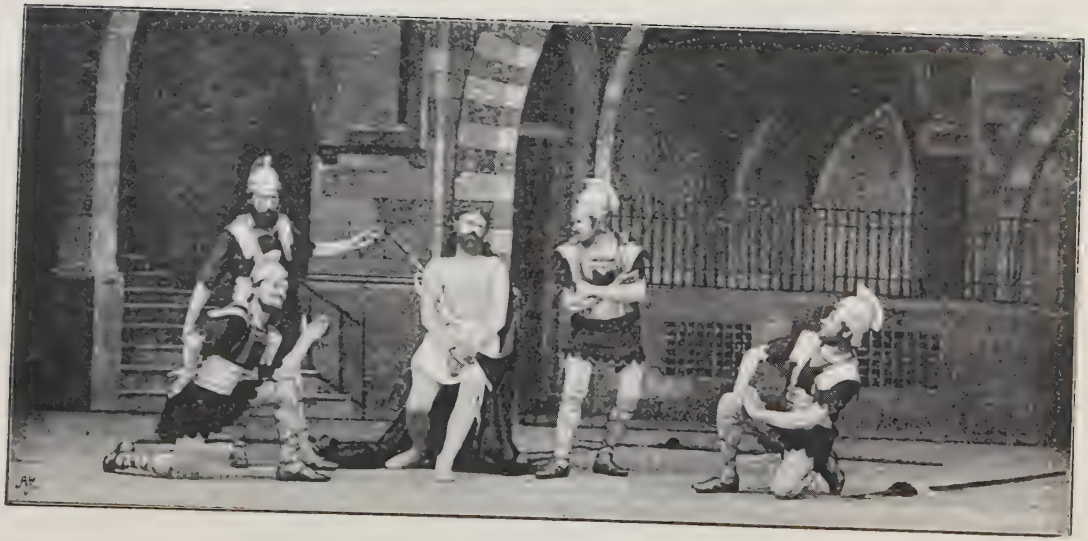
CAIAPHAS AND ANNAS WAITING FOR PILATE.

1890 PILATE.

HEROD. 1890

1890 JESUS REMOVED UNDER GUARD.

ON THE WAY TO PILATE'S HOUSE. 1890



THE MOCKING.

1890

THE CROWNING WITH THORNS. 1890

THE SCOURGING. 1891

1890 ECCE HOMO

ECCE HOMO. 1892

1890 VERONICA.

SIMON OF CYRENE 1890

1899 THE CENTURION.

BARABBAS. 1890

1890 ON CALVARY.

MARY, THE MOTHER OF JESUS. 1890

1890 THE DESCENT FROM THE CROSS.

CHRIST IN THE BOSOM OF MARY. 18½

1890 NICODEMUS.

JOSEPH OF ARIMATHEA.

1890 THE BURIAL OF JESUS.

JESUS RISING FROM THE TOMB. 1890

1890

THE ASCENSION.

THE TEXT OF THE PLAY.

NAMES OF THE PERFORMERS.

1900.

(The performers marked with an asterisk have appeared in a previous representation. The others appear for the first time, at any rate in their present characters.)

Christus	Anton Lang (age 25) . .	Potter.
**Johannes*	Peter Rendl (age 29) .	Carver.
Petrus	Thomas Rendl (age 62) .	Carver.
Maria	Anna Flunger	Postman's Daughter.
Magdalena	Bertha Wolf	Hotel-keeper's [Daughter.
Martha	Maria Schwalb . . .	
Josef von Arimathæa	Andreas Braun . . .	Carver.
Nicodemus	Wilhelm Rutz	Baker.
Kaiphas	Sebastian Lang (age 55)	Verger.
Annas	Martin Oppenrieder .	Carver.
Nathanael	Gregor Breitsamter .	
Rabbi	Andreas Lang	Carver.
**Judas*	Johann Zwink (age 40) .	Painter.
Pilatus	Sebastian Bauer . . .	Carver.
Herodes	Rochus Lang	Potter.
Jakobus	Mathias Dedler . . .	Carver.
**Philippus*	Tobias Zwink	Carver.
**Thaddæus* . . .	Josef Kurz	Road Maker.
Simon	Martin Hohenleitner .	
Thomas	Anton Mayer	Carver.
Matthæus	Josef Albrecht . . .	Carver.
Jakobus, minor . .	Benedikt Klucker . .	
Andreas	Alois Gerold	
Bartholomæus . . .	Josef Rutz	Tailor.
Ezechiel	Rupert Breitsamter . .	Carpenter.
**Sadok*	Sebastian Deschler . .	Carver.
**Josué*	Andreas Wolf . . .	Joiner.
**Samuel*	G. Schalhamer . . .	Carver.
Surias	Wilhelm Lang . . .	Carver.
Lazarus	Otto Lang	Carver.
Nathan	Melchior Breitsamter .	Carver.
Rechter Schæcher (Right Thief)	Anton Lang	Mason.
**Linker Schæcher.* (Left Thief)	Eduard Bierling . . .	

Other characters of the Play include Barabbas, Moses, Mereric, Rabinth, Hauptmann, Veronika, Dariabas, and Simon of Cyrene.

Stage Manager, *Herr Burgermeister Lang; *Director of the Tableaux*, *Ludwig Lang (Head of the School of Carving); *Directors of the Orchestra*, *Eduard Lang (Dealer in Glasswares) and Ferdinand Feldigel (Teacher); *Leader of the Chorus*, *Jakob Rutz (Smith); *Speaker of the Prologues*, Josef Mayer (the *Christus* of 1870-71, 1880, 1890), Dealer in Carved Works.

685 persons are engaged in the performance, of whom 50 are women and 200 children; but only 125 have speaking parts.

DAS PASSIONSSPIEL.

ERSTE ABTHEILUNG.

Vom Einzuge Christi in Jerusalem bis zur Gefangennehmung im Olivengarten.

I. VORSTELLUNG.

PROLOG.

Choragus.—*Recit.*

Wirf zum heiligen Staunen dich nieder,
Von Gottes Fluch gebeugtes Geschlecht!
Friede dir! aus Sion Gnade wieder!
Nicht ewig zürnet Er,
Der Beleidigte, ist sein Zürnen gleich gerecht.
"Ich will," so spricht der Herr,
"Den Tod des Sünders nicht,—vergeben
Will ich ihm—er soll leben!"
Und opfert seinen Sohn, die Welt von Sünde zu befreien.
Preis und Dank dafür wir weihen
Ew'ger, Dir!

TABLEAU.—*Die Vertreibung aus dem Paradies.*

DIE VERTREIBUNG.

[Dieses erste Bild dient als Einführung in das eigentliche Passionsspiel und ist so allgemein bekannt, dass es einer Erinnerung nicht bedarf.]

Die Menschheit ist verbannt aus Edens Au'n,
Von Sünd' umnachtet und von Todesgrau'n.
Zum Lebensbaum ist ihr der Zugang, ach! versperrt.
Es drohet in des Cherubs Hand das Flammenschwert.
Doch von ferne, von Kalvaria's Höhen
Leuchtet durch die Nacht ein Morgenglüh'n,
Von dem Baum des Kreuzes milde wehen
Friedenslüfte durch die Welten hin.

THE PASSION PLAY.

FIRST DIVISION.

From the entry of Jesus into Jerusalem until His arrest in the Garden of Gethsemane.

CHAPTER I.

PROLOGUE.—Act I.

Cast thyself down in adoring love,
  Race bowed down by the curse of God!
Peace and grace out of Zion above!
  He is not wroth for ever,
Though His wrath be just—though uplifted His rod.
  Thus saith, Who changeth never—
"I will not the death of a sinner, I will forgive—
  Let him live!"
And He gave up His Son, the world from sin to free;
  Praise and thanks we give,
Eternal! to Thee!

[The first tableau is emblematic of the Fall. When the curtain is drawn up, Adam and Eve, a man and woman of the village, habited very decently in white sheepskin, are flying from the Garden of Eden, where stands the tree with the forbidden fruit, while from its branches hangs the Serpent, the Tempter. An angel with a sword painted to look like flame forbids their return.]

Mankind are banished from fair Eden's glades,
Darkened around with sin and Death's grim shades.
Unto the Tree of Life the way, alas! is barred,
Where the dread cherubim, with flaming sword, keep
  guard.
Yet afar, from Calvary's height,
Shines a ray of morning through the night,
From the Cross, the Tree of Love, there blow
Winds of peace through all the world below.

Chorus.

Gott! Erbarmer! Sünder zu begnaden,
Die verachtet frevelnd Dein Gebot,
Gibst Du, sie vom Fluche zu entladen,
Deinen Eingebornen in den Tod.

TABLEAU.—*Die Anbetung des Kreuzes.*

DIE ANBETUNG.

[Das zweite Bild zeigt die Anbetung des Kreuzes durch als Engel gekleidete Kinder.]

Choragus.—*Recit.*

Ew'ger! höre Deiner Kinder Stammeln!
Weil ein Kind ja nichts als Stammeln kann;
Die beim grossen Opfer sich versammeln,
Beten Dich voll heil'ger Ehrfurcht an.

Chorus.

Folget dem Versöhner nun zur Seite,
Bis er seinen rauhen Dornenpfad
Durchgekämpfet, und im heissen Streite
Blutend für uns ausgelitten hat.

HANDLUNG.

DER EINZUG IN JERUSALEM.

CHRISTUS *zieht unter dem Jubel des Volkes in Jerusalem ein und vertreibt die Käufer und Verkäufer aus den Tempelhallen.*

ERSTE SZENE.

Männer, Frauen, Kinder, *dann* CHRISTUS, *und die* Apostel, *nach ihnen wieder* Volk,—*aus dem Hintergrunde durch die rechte Seitenscene auf das Proscenium ziehend.*

Chor.

Heil Dir, Heil Dir, o Davids Sohn!
Heil Dir, Heil Dir, der Väter Thron
Gebühret Dir!
Der in des Höchsten Namen kömmt,
Dem Israel entgegenströmt,
Dich preisen wir!

Hosanna! Der im Himmel wohnet,
Der sende alle Huld auf Dich!
Hosanna! Der dort oben thronet
Erhalte uns Dich ewiglich!

Chor.

Heil Dir, Heil Dir, &c., &c.

God! All-Merciful! Thou, Pardon-Giver—
Though men held Thy law as idle breath—
From the curse the guilty to deliver,
Gavest up Thine only Son to death.

[The second tableau represents the Adoration of the Cross. A cross of wood planted on a rock occupies the centre of the stage. One girl stands with one hand round the Cross, the other holding a palm branch, while another kneels at its foot. Around are grouped fourteen smaller cherubs. All point to or gaze at the Cross.]

Hear, O Lord, Thy children's voices tremble,
Children only stammering Thee can praise,
They, who at the sacrifice assemble,
Hands of reverent adoration raise,
Follow now the path that He, despising
Thorns and steepness, trod unflinchingly,
And, in fiercest conflict agonising,
Won, at last, eternal victory.

Chorus.

Hail to Thee! Hail! O David's Son!
Hail to Thee! Hail! Thy Father's throne
Belongs to Thee!
Thou who comest in the name of the Lord,
With the throngs of Israel to meet Thee outpoured,
Thy praise sing we!

Hosanna! May He in the heavens dwelling
Send all His blessings down on Thee!
May He whose glory the angels are telling
Keep Thee for us eternally!

CHORUS—Hail to Thee! &c.

Blest be the realm and folk of David,
Living again after long disgrace.
Praise Him and bless, ye nations saved,
Exalt the Son to the Father's place.

CHORUS—Hail to Thee! &c.

Hosanna to our Prince! The Story
Re-echo through the air again!
Hosanna! let Him come in glory
Upon His Father's throne to reign.

CHORUS—Hail to Thee! &c.

THE ENTRY INTO JERUSALEM AND THE CLEANSING OF THE TEMPLE.

AND lo, there was heard a noise of singing and of joyful acclamation. A great multitude came pouring down the narrow street that runs past Pilate's house, chanting as they came, "Hail to Thee, O Son of

Gesegnet sei, das neu auflebet,
Des Vaters David Volk und Reich.
Ihr Völker! segnet, preiset, hebet
Den Sohn empor, dem Vater gleich!

Chor.

Heil Dir, Heil Dir, &c., &c.

Hosanna unserm Königssohne
Ertöne durch die Lüfte weit!
Hosanna! auf des Vaters Throne
Regiere Er voll Herrlichkeit.

Chor.

Heil Dir, Heil Dir, &c., &c.

ZWEITE SZENE.

CHRISTUS, *die* Apostel *und* Volk. Priester, Pharisäer, *und* Händler, *in der Tempelhalle.*

Christus. Was sehe ich hier? So wird das Haus meines Vaters verunehrt! Ist das Gottes Haus? Oder ist es ein Marktplatz? Die Fremdlinge, die aus den Ländern der Heiden kommen, Gott anzubeten, in diesem Gewühle des Wuchers hier sollen sie ihre Andacht verrichten? Und Ihr, Priester, Wächter des Heiligthumes! Ihr sehet den Gräuel an und duldet ihn? Weh' Euch! Der die Herzen erforscht, weiss es, warum Ihr selbst solchen Unfug fördert!

Händler. Wer ist wohl dieser?

Volk. Es ist der grosse Prophet aus Nazareth in Galiläa.

Christus. [*Zu den* Händlern.] Fort von hier, Diener des Mammons! Ich gebiete es Euch. Nehmet was Euer ist und verlasset die heilige Stätte!

Ephraim. Kommt, lasset uns gehen, dass sein Zorn uns nicht vernichte.

Die Priester. Was störst du diese Leute?—Dieses Alles ist zum Opfer bestimmt.—Wie kannst du verbieten, was der Hohe Rath erlaubt?

Händler. Darf man nicht mehr opfern?

David!" Little children, old men, and maidens ran forward, some raising palm-branches, but all ever looking backwards to one who should come. More and ever more streamed down the street into the open space in front of the Temple, but still the Hosanna song went on. At last, in the midst of the jubilant throng, Jesus appeared, clad in a long garment of grey, over which was cast a flowing robe. His face was composed and pensive. His long black hair and beard surrounded features somewhat swarthy from the rays of the hot sun, and he rode on the side of an ass's colt that seemed almost too small to support his weight. John, the beloved disciple, dressed in green raiment with a red mantle, led the little ass, carrying in his hand a long pilgrim staff. The mob pressed tumultuously around, singing and crying, "Hosanna to the Son of David!" Jesus blessed them as he rode through their midst. After passing the house of Pilate he suddenly dismounted. Then Jesus advanced to the front of the Temple. The hosannas died away and he contemplated the busy scene. There were the priests busily engaged with the money-changers. Nathanael, chief orator of the Sanhedrin, stood conspicuous among the chaffering throng. There were baskets with pigeons for sale as sacrifices. There were the tables of the dealers. Buying and selling, haggling and bargaining, were in full swing in the market-place. For a moment **Jesus**, who was above the average height, and whose mien was dignified and commanding, stood as if amazed and indignant, and then suddenly burst out upon the astonished throng of priests and merchants with the following protest:—

"What see I here? Shall my Father's house be thus dishonoured? Is this the house of God, or is it a market-place? How can the strangers who come from the land of the Gentiles to worship God perform their devotions in this tumult of usury? And you," he continued, advancing a step towards the priests, who stared at him in amazement, "you priests, guardians of the Temple, can you see this abomination and permit it to continue? Woe be unto you! He who searches the heart knows why you encourage such disorder." The crowd, silent now, watched with eager interest the money-changers and priests, who but imperfectly understanding what had been said to them, stared at the intruder. "Who can this man be?" they asked. And then from the lips of all the multitude there went up the simultaneous response, as if the whole throng had but one voice, "It is the great Prophet from Nazareth, in Galilee!"

Jesus then moving forward into the midst of the astonished merchants in the Temple, exclaimed, in words of imperious authority: "Away with you from here, servants of Mammon! I command it. Take what belongs to you and quit the Holy Place!"

One of the **Traders** exclaimed in terror, "Come, let us go, that his wrath destroy us not."

Then the **Priests**, recovering somewhat their self-possession, stepped forward to remonstrate. "Why troublest thou this people?" they asked. "Everything here is for sacrifice. How canst thou forbid that which the Council has allowed?" And then the **Traders**, led by one Dathan, chimed in, in eager chorus, "Must there then be no more sacrifices?"

Christus. Ausserhalb des Tempels sind der Plätze genug zu Eurem Geschäfte. Mein Haus, so spricht der Herr, soll ein Bethaus genannt werden für alle Völker! Ihr aber habt es zu einer Räuberhöhle gemacht. [*Stösst die Tische um.*] Hinweg mit diesem Allen!

Rabbi. Das geht nicht an, das darfst du nicht.

Händler. Mein Geld, ach mein Geld!—Meine Tauben! [*Die Tauben fliegen davon.*]—Wer ersetzt mir den Schaden?

Christus. [*Mit einer Geissel aus Stricken.*] Hinweg! Ich will, dass diese entweihte Stätte der Anbetung des Vaters wieder gegeben werde!

Sadok. Sag uns, aus welcher Vollmacht thust du das?

Priester. Durch welches Wunderzeichen beweisest du, dass du die Macht hast, dieses zu thun?

Christus. Ihr verlangt Wunderzeichen? Ja, eines wird Euch gegeben werden: Zerstöret diesen Tempel hier, und in drei Tagen werde ich ihn wieder aufgebaut haben.

Priester. Welche prahlerische, freche Rede! Sechsundvierzig Jahre hat man an diesem Tempel gebaut und du wolltest ihn in drei Tagen wieder aufbauen?

Kinder. Hosanna! Heil dem Sohne Davids!

Volk. Gepriesen sei der da kommt im Namen des Herrn!

Priester. Hörst du was diese sagen? Verbiete es ihnen!

Christus. Ich sage Euch: Wenn diese schweigen würden, so würden die Steine reden.

Kinder. Hosannah dem Sohne Davids!

Pharisäer. Wollt Ihr schweigen, Ihr Einfältigen!

Christus. Habt Ihr nie gelesen: Aus dem Munde der Kinder und Säuglinge hast du dir dein Lob bereitet? Was den Stolzen verborgen ist, den Kleinen ist es geoffenbart. Und es wird sich die Schrift erfüllen: Der Stein, den die Bauleute verworfen haben, ist zum Ecksteine geworden: Das Reich Gottes wird von Euch genommen werden, und es wird einem Volke gegeben werden, welches dessen Früchte bringt. Jener Stein aber,—wer auf ihn fällt, wird sich an ihm zerstossen, und auf wen er fällt, den wird er zermalmen. Kommt, meine Jünger! Ich habe gethan, was der Vater mich geheissen hat, Ich habe seines Hauses Ehre vertheidiget.

For answer **Jesus** stood forth, and exclaimed: "There is room enough outside the Temple for your business. 'My House,' says the Lord, 'shall be called a House of Prayer for all nations;' you have made it a den of thieves." And then, crying, "Away with all this!" with one vigorous movement he overturned the tables of the money-changers. A **Rabbi** exclaimed: "This must not be—thou darest not do this!"—but his voice passed untended in the tumult. The earthenware vessels fell crashing to the ground, the money was scattered over the floor. Some of the dismayed merchants crying, "My money, oh! my money," scrambled for the glittering coins. Others stared in fury at the unceremonious intruder. Half-a-dozen doves, released from their wicker baskets, took to flight, amid the despairing lamentation of their owners, "Oh, my doves, who will compensate me for this loss?"

Their lamentations were rudely cut short. A small rope was hanging near by. Seizing it in the middle and twisting it once or twice round his hand, **Jesus** converted it into a whip of cords, with which he drove out the traders. "Away! get you hence. I will that this desecrated place be restored to the worship of the Father!" The traders fled, but the **Priests** remained, and, after muttering together, they asked, in angry tones: "By what miraculous sign dost thou prove that thou hast the power to act in this wise?" **Jesus** answered them: "You seek after a sign: yea, a sign shall be given unto you. Destroy this Temple, and in three days I will have built it up again."

The **Priests** replied, contempt mingling with indignation in their tones, "What a boastful declaration! Six-and-forty years was this Temple in building, and thou wilt build it up again in three days!" At this point the **Children**, who had been standing around watching the altercation with the dealers, cried out in unison with their elders, "Blessed be he that cometh in the name of the Lord!"

The **Priests**, shocked at their homage, were sore displeased, and appealed to Jesus, saying: "Hearest thou what they say? Forbid them!" They paused for his reply. Then **Jesus** answered and said unto them: "I say unto you, if they were silent the very stones would cry out." Encouraged by this emphatic approval, the **Children** cried out once more louder than ever, the sound of their childish voices filling the Temple, "Hosanna to the Son of David!" Then the **Pharisees**, who stood by the overthrown tables of the money-changers, spoke up and said angrily to the little ones, "Silence, you silly children!"

Jesus turned to them and said, "Have you never read, 'Out of the mouths of babes and sucklings thou hast perfected praise. That which is hidden from the proud is revealed unto babes'?" And as the priests and Pharisees muttered in indignation among themselves, he continued, "For the Scripture must be fulfilled. The stone which the builders rejected is become the headstone of the corner. The Kingdom of God shall be taken from you and it shall be given to a people which shall bring forth the fruits thereof. But that stone, whosoever shall fall upon it shall be broken, but on whomsoever it shall fall it shall grind him to powder. Come, my disciples, I have done what the Father has commanded me, I have vindicated the honour of his house. The darkness remains darkness, but in many

Die Finsterniss bleibt Finsterniss; aber in vielen Herzen wird es bald Tag werden. Lasst uns in das Innere des Heiligthumes gehen, um dort den Vater anzubeten! *Ab.*

Volk. Gepriesen sei der Gesalbte! Hosanna!

Priester. Schweigt, Nichtswürdige!

Pharisaer. Ihr sollt Alle mit ihm zu Grunde gehen!

Volk. Gesegnet sei Davids Reich, das wieder erscheint!

DRITTE SZENE.

Priester *und* Volk.

Nathanael. Wer es noch mit unseren Vätern Abraham, Isaak und Jacob hält, der stehe zu uns! Allen andern sei der Fluch des Moses!

Rabbi. Er ist ein Verführer! Ein Feind von Moses. Ein Feind wider's heilige Gesetz!

Volk. Warum habt Ihr ihn nicht ergriffen? Ist er nicht ein Prophet? [*Ein Theil des Volkes geht* JESU *nach.*

Ptolemäus. Fort mit dem Propheten.

Priester. Er ist ein Irrlehrer, ein Feind Mosis, ein Feind der Satzungen unserer Väter.

Nathanael. O du verblendetes Volk! Du willst dem Neuerer nachgehen, willst Moses, die Propheten und deine Priester verlassen? Fürchtest du denn nicht dass der Fluch, den das Gesetz dem Abtrünnigen entgegenschleudert, dich zermalme? Wollt Ihr aufhören, Jehovas auserwähltes Volk zu sein!

Volk. Das wollen wir nicht. Das sei ferne von uns.

Nathanael. Wer hat zu wachen über die Reinheit der Lehre? Ist es nicht das heilige Synedrium des Volkes Israel? Wen wollt Ihr hören, uns oder ihn, der sich zum Verkündiger einer neuen Lehre aufgeworfen hat?

Volk. Wir hören Euch, wir folgen Euch!

Sadok. Der Gott der Väter wird Euch dafür segnen!

Nathanael. Wohlan! Dieser Mensch voll Trug und Irrthum— er geh' zu Grunde!

Volk. Ja, wir stehen bei Euch! Ja, wir sind des Moses Jünger!

VIERTE SZENE.

Die Händler, *den* "Oberhändler" DATHAN *an der Spitze kommen lärmend.*

Die Händler. Es bleibe dieser Schimpf nicht ungestraft. Kommt, eilt zur Rache! Die Verwegenheit soll ihm theuer zu stehen kommen! Geld, Oel, Salz, Tauben, Alles muss er vergäten! Wo ist er? er soll unsere Rache fühlen!

Priester. Er hat sich entfernt.

Händler. Wir wollen ihm nach.

Nathanael. Bleibt, Freunde! Der Anhang dieses Menschen is

hearts it will soon be day. Let us go into the inner court of the Temple that we may there pray unto the Father!" Thereupon **Jesus**, followed by his disciples, disappeared in the interior of the Temple, while the **People** cried aloud as with one voice: "Praise be to the Anointed One!" and the **Priests** said angrily, "Silence, rabble!" The **Pharisees** adding, "Ye shall all be overthrown with your leader." To which the **Crowd** responded by crying louder than ever, "Blessed be the Kingdom of David which again appears!" Then **Nathanael**, a leading man in the Sanhedrin, tall and well favoured, wearing a horned mitre, and possessing the tongue of an orator, stood forth, and seeing that Jesus had departed, and that there was now no one to withstand him in the hearing of the people, lifted up his voice and cried, "Whoso holds with our fathers, Abraham, Isaac, and Jacob, let him stand by us! The curse of Moses upon all the rest!" Then a **Rabbi**, in blue velvet apparel, sprang forward, and declared with a loud voice, "He is a deceiver of the people, an enemy of Moses, an enemy of the Holy Law!" The **People** answered mockingly, "Then, if so, why did not you arrest him? Is he not a prophet?" Several of the multitude followed Jesus into the Temple, but the rest remained listening to the **Priests**, who cried more vehemently than ever, "Away with the prophet! He is a false teacher!" But **Nathanael**, seizing the opportunity, thus addressed the remainder of the multitude: "Oh, thou blinded people, wilt thou run after the innovator, and forsake Moses, the prophets, and thy priests? Fearest thou not that the curse which the Law denounces against the apostate will crush thee? Would you cease to be the chosen people?"

The **Crowd**, shaken by this appeal, responded sullenly, "That would we not."

Nathanael pressed his advantage. "Who," he asked, "has to watch over the purity of the law? Is it not the holy Sanhedrin of the people of Israel? To whom will you listen; to us or to him? To us, or to him who has proclaimed himself the expounder of a new law?" Then the **Multitude** cried all together, "We hear you! we follow you!" **Nathanael**: "Down with him then, this man full of deceit and error!" **People**: "Yes, we stand side by side with you! yes, we are Moses' disciples!" and the **Priests** answered, speaking all together, "The God of your fathers will bless you for that."

At this moment loud and angry voices were heard approaching down the narrow street that leads to the house of **Annas** the high priest. The priests and Pharisees listened eagerly. As they caught the word "Revenge," they turned to each other with exultant looks. Meanwhile **Dathan**, a merchant, the chief of the **Traders** who had been driven from the Temple, was seen to be leading on his fellow merchants, who were lifting up their hands and weeping as they recounted their losses. They shouted confusedly as they came, "This insult must be punished! Revenge! Revenge!! He shall pay dearly for his insolence. Money, oil, salt, doves—he must pay for all. Where is he, that he may experience our vengeance?" The **Priests** replied, "He has conveyed himself away." Then, cried the **Traders**, "We will pursue him." But **Nathanael**, seeing what advantage might result from the discontent of the merchants,

noch zu gross; es könnte ein gefährlicher Kampf entstehen, dem das Schwert der Römer ein Ende machen würde! Vertraut auf uns: Er wird seiner Strafe nicht entgehen.

Die Priester. Mit uns, für uns, das ist Euer Heil!

Alle. Nahe ist unser Sieg!

Nathanael. Wir gehen jetzt hin, den ganzen Hohen Rath von den heutigen Vorfällen in Kenntniss zu setzen.

Händler. Wir gehen mit Euch, wir wollen Genugthuung.

Nathanael. Kommt nach einer Stunde in den Vorhof des Hohenpriesters. Ich werde im Rath Eure Beschwerde vortragen und kräftig befürworten. Ist es Zeit, so werde ich Euch rufen.

[Priester *ab.*

Händler *und* **Volk** [*abgehend*]. Wir haben Moses! Fort mit jedem Andern! Für Moses Lehre geh'n wir in den Tod! Gepriesen seien unsre Väter! Gepriesen unsrer Väter Gott!

II. VORSTELLUNG.

Die Anschläge des Hohen Rathes.

PROLOG.

Alle seien gegrüsst, welche die Liebe hier
Um den Heiland vereint, trauernd ihm nachzugeh'n
Auf dem Wege des Leidens
Bis zur Stätte der Grabesruh.

Die von nahe und fern heute gekommen sind,
Alle fühlen sich hier Eines in Brudersinn,
Als die Jünger des Einen
Der für Alle gelitten hat!

Der sich hingab für uns, treuer Erbarmung voll,
In den bittersten Tod. Ihm seien zugewandt
Unsre Blicke und Herzen
In einmüthigem Dankgefühl.

Seht! schon füllet sich ihm nahe der Leidenskelch;
Denn der bittere Groll neidischer Schlangenbrut,
Mit dem Geize verschworen,
Brütet Tod und Verderben ihm.

Was zum Mordesgelüst Josephs Gebrüder
Einst antrieb, dass sie alsbald sich verbündeten
Zu dem Tode des Bruders
In wahnsinniger Frevelwuth,

Das sehen wir auch jetzt spornen den Priesterrath
Zu unheiliger Wuth, um zu vertilgen
Ihn, den Verkünder der Wahrheit
Aus der Zahl der Lebendigen.

Choragus.—*Recit.*

Sie sind nun fort, zur Frevelthat verbündet,
Was sich verbarg im Herzen, hat der Mund verkündet,
Die Maske haben sie sich selber abgerissen,
Getrieben von dem Stachel im Gewissen.

arrested their pursuit. "Stay, friends," said he; "the faction that follows this man is at present too large. If you attacked them, it might cause a dangerous fight, which the Roman sword would finish. Trust to us. He shall not escape punishment." And the **Priests** who stood around Nathanael cried, "With us and for us, that is your salvation!" Then **Dathan** and his friends exclaimed triumphantly, "Our victory is near." **Nathanael**, assured of the control of the multitude, continued, "We are now going to inform the Council of the Sanhedrin of to-day's events." The **Traders** impatiently exclaimed, "We will go with you. We must have satisfaction!" But **Nathanael** dissuaded them, saying, "Come in an hour's time to the forecourt of the high priest. I will plead your cause in the council, and bring forward your complaint." And as **Nathanael** and the priests and the Pharisees went out, the **Traders** and the **People** cheered them, crying aloud, "We have Moses! Down with every other! We are for Moses' law to the death! Praise be to our fathers! praise to our fathers' God!"

CHAPTER II.

PROLOGUE.—ACT II.

Salutation to all here united by love,
Gathered around the Saviour, mourning, to follow Him,
On the pathway of sorrow,
To the place of His burial-rest.

Those who from near and far have come to-day,
All feel themselves here as one in brothers' love—
As the disciples of one
Lord, who has suffered for all;

Who gave Himself up for us, full of unfailing pity,
Even to bitterest death. To Him be turnèd now
Our eyes and our hearts
In unity of thankfulness.

See! even now the cup of sorrow is filled for Him,—
For the bitter hate of the envious serpent-race
Conspires with greed of gain
Together, Him to destroy.

That which to murderous impulse Joseph's brethren
Spurred, of old, uniting them thus to compass
Then the death of their brother
In mad passion of lawlessness;

This same spirit we now see rousing the Council
To unhallowed rage, that they may destroy Him—
Him, the proclaimer of truth,
Out of the ranks of the living.

Choragus.

Now they are gone—leagued for the deed unnamed:
What the heart hid the mouth has now proclaimed.
Themselves the mask that hid the evil thing
Have torn away—driven by conscience' sting.

Chor.

"Auf! Lasst uns"—schrei'n sie wild—"auf Rache sinnen,
Das längst geplante Werk beginnen."

VORBILD.

Die Söhne des Patriarchen Jakob beschliessen, ihren jüngeren Bruder Joseph aus dem Wege zu räumen.—1. Moses, 37, 18.

[Joseph ist das Vorbild der Erniedrigung und Erhöhung Christi. Er ist, wie Jesus, der geliebte Sohn seines Vaters, er wird gleich ihm zu seinen Brüdern gesandt, von diesen gehasst, beschimpft, seiner Kleider beraubt und dann um einige Silberlinge an Fremde verkauft.]

Choragus.

Eröffne Gottheit uns das Heiligthum!—
Den bösen Plan malt uns das graue Alterthum.
Wie Jakobs Söhne gegen Joseph sich verschwören,
So werdet ihr von dieser Natternbrut
Den Racheruf nach Jesu Blut
Blindwüthend ausgestossen hören.

Solo.—*Tenor.*

Sehet dort, der Träumer kömmt,
Er will, schrei'n sie unverschämt,
Als ein König uns regieren.
Fort mit diesem Schwärmer, fort!
Ha! in der Zisterne dort
Mag er seinen Plan ausführen.

Solo.—*Bass.*

So nach des Gerechten Blut
Dürstet jene Natternbrut.
Er ist, schrei'n sie, uns entgegen
Unsere Ehre liegt daran,
Alles ist ihm zugethan
Wandelt nicht nach unsern Wegen.

Duett.

Kommet, lasset uns ihn tödten!
Niemand kann und mag ihn retten.
Lasst uns fest darauf bestehen.
Fort! er soll zu Grunde gehen!

Chor.

Gott vertilge dieser Frevler Rotte,
Die sich wider Dich empört,
Und den Mörderbund zum Spotte
Deines Eingebornen schwört.

Lasse Deiner Allmacht Donner brüllen,
Deiner Rechte Blitze glühn,
Dass sie Deiner Rache Schrecken fühlen—
Schmett're in den Staub sie hin.

Chorus.

"Up!" they cry wildly, "let us vengeance brood—
The long-planned work make good!"

[The third tableau shows us the children of Jacob in the plain of Dothan conspiring how to kill Joseph, who, in his coat of many colours—in this case plain white with red facings or stripes—is approaching from behind. His brethren are leaning against the well into which they decide to fling their unfortunate victim.]

Choragus.

God open unto us the sacred shrine,
The days of old can show us, as a sign,
The evil plan set forth. As Jacob's sons
Conspired 'gainst Joseph, so this viper's brood
Ye will hear raging after Jesus' blood—
"Vengeance!" their shriek of fury runs.

Solo.—*Tenor.*

See! the dreamer comes, they say!
He would—unabashed cry they—
Be the ruler of our clan—
But away with him, away!
Ha! within the cistern there,
Let him carry out his plan!

Solo.—*Bass.*

E'en thus, for the righteous blood
Thirsteth now this viper's brood,
He, they clamour, is our foe.
All our honour's now laid low,—
None upon our ways will follow—
After him the people go.

Duet.

Come, oh! come, and let us slay!
Save him no one can and may.
Let us keep our steadfast purpose—
He must perish now—away!

Chorus.

God! annihilate this impious band
Who have risen up defying Thee,
And in murderous cov'nant joined the hand
'Gainst Thine only Son in mockery.

Let them crash—the thunders of Thy might,
Let Thy right hand's lightnings glow,
Let Thy terrors on the guilty light,
In the dust to lay them low.

Aber nein! er kam nicht zum Verderben
Von des Vaters Herrlichkeit,
Alle Sünder sollen durch ihn erben
Gnade, Huld und Seligkeit.

Voll der Demuth beten dann
Deiner Liebe grossen Plan,
Gott, wir Deine Kinder, an.

HANDLUNG.

Der Hohe Rath beschliesst CHRISTUM *gefangen zu nehmen.*

ERSTE SZENE.

Die Versammlung des Hohen Rathes.

Kaiphas. Ehrwürdige Brüder, Väter und Lehrer des Volkes! Eine ausserordentliche Begebenheit ist der heutigen Berathung ausserordentlicher Gegenstand. Vernehmt ihn aus dem Munde unseres ehrwürdigen Bruders.

Nathanael. Ist es mir erlaubt, weise Väter, das Wort zu führen?

Alle. Ja, rede, würdiger Priester!

Nathanael. Wundert Euch nicht, Väter, dass Ihr noch in so später Stunde zur Verhandlung berufen worden seid. Es ist Euch nur zu bekannt, was wir heute zu unserer Schande mit eigenen Augen ansehen mussten. Ihr habt gesehen den Triumphzug des Galiläers durch die Gassen der heiligen Stadt. Ihr habt gehört das Hosannah des bethörten Volkes. Ihr habt vernommen, wie der Hochmüthige sich die hohenpriesterliche Würde angemasst und sich erfrecht hat, als Herr zu schalten in Jehovas Tempel. Was fehlt noch zum Sturze aller staatlichen und kirchlichen Ordnung? Noch einige Schritte weiter und das heilige Gesetz Mosis ist verdrängt durch die Neuerungen dieses Irrlehrers. Die Satzungen unserer Väter sind verachtet, die Fasten und Reinigungen aufgehoben, die Sabbathe entweiht, die Priester Gottes ihres Amtes entkleidet, die heiligen Opfer zu Ende. Das steht bevor.

Alle. Wahr, leider wahr, sehr wahr.

Kaiphas. Ja wohl, noch mehr! Es wird bald dieser Mensch, durch seiner Strebungen Erfolg ermuthigt, aufwerfen sich als König Israels. Dann wird im Lande Zwiespalt sein und Aufruhr. Dann

Nay!—not to destroy—whate'er our merit—
Came He from His Father's place,
Sinners through His mercy shall inherit
Mercy, blessedness, and grace.

Worshipping in lowliness
The great purpose of Thy grace,
Thee, O Lord, Thy children bless!

THE SANHEDRIN.

THEN were the high priests and the rulers and the elders gathered together late in the night in the Council of the Sanhedrin. In the highest place sat Caiaphas, with his jewelled breast-plate, in robes of white embroidered with gold. A vestment of green and gold covered his shoulders, and on his head he wore a white horned mitre adorned with golden bells, which added to the majesty of his aspect. Annas, the aged high priest, sat on his left. Nathanael, also on the raised daïs, was on the right. Below him sat the Rabbis, in blue velvet, while seated around were Pharisees, Scribes, and doctors of the law.

Caiaphas, whose white hair and beard showed that he was well stricken in years, was still in the full vigour of life. As president of the Sanhedrin, he briefly opened the session.

"Honoured Brothers, Fathers, and Teachers of the People, an extraordinary occurrence is the occasion of the present extraordinary assembly. Listen to it from the mouth of our worthy brother."

Then **Nathanael** arose, and standing on the right hand of Caiaphas, said, "Is it allowed, O fathers, to say a word?" **All** answered, "Yes; speak! speak!" Then said **Nathanael,** "Marvel not, O fathers, that you should be called together at so late an hour for the transaction of business. It must be only too well known to you what we have with shame been compelled to see to-day with our own eyes. You have seen the triumphal progress of the Galilean through the Holy City. You have heard the Hosannas of the befooled populace. You have perceived how this ambitious man arrogates to himself the office of the high priest. What now lacks for the destruction of all civil and ecclesiastical order? Only a few steps further, and the law of Moses is upset by the innovations of this misleader. The sayings of our forefathers are despised, the fasts and purifications abolished, the sabbath desecrated, the priests of God deprived of their office, and the holy sacrifices are at an end."

As Nathanael concluded, all the fathers of the **Council** exclaimed with one voice, "True—most true." As he had been speaking they had been interchanging notes of appreciative and sympathetic comment. But it was not until Caiaphas spoke that the Sanhedrin was roused to the highest pitch of excitement. **Caiaphas,** who spoke with great fire and fervour, thus addressed the rulers of Israel:—

"And more than all this. Encouraged by the success of his efforts, he will proclaim himself King of Israel (murmurs of alarm and indignation), then the land will be distracted with civil war

wird mit Heeresmacht der Römer kommen, und wird verderben Land und Leute. Wehe den Kindern Israels! Weh der heil'gen Stadt! Wehe dem Tempel Jehovas wenn nicht dem Uebel ein Damm entgegengesetzt wird, da es noch Zeit ist! Es ist auch die höchste Zeit. Die Verantwortung liegt auf uns. Noch heute werde ein kräftiger Beschluss gefasst, und was beschlossen ist, rücksichtslos durchgeführt werden. Wollt ihr, o Väter, eure Hand dazu mir bieten?

Alle. Ja, wir wollen es! Es muss dem Treiben des Volksverführers ein Ende gesetzt werden.

Kaiphas. Sprecht unverhohlen eure Meinung aus, wie das geschehen soll!

Rabbi. Ist es mir erlaubt, unumwunden meine Gedanken auszusprechen, so muss ich geradezu erklären, dass wir selbst die Mitschuld daran tragen, dass es so weit gekommen ist. Gegen das hereinbrechende Verderben wurden nur zu gelinde Mittel angewendet. Was haben unsere Disputationen mit ihm geholfen, was hat es gefruchtet, dass wir ihn durch Fragen in Verlegenheit setzten? dass wir die Abweichung seiner Lehre, dass wir seine Gesetzesübertretung nachgewiesen haben? . . . Was hat selbst der Bannfluch gewirkt, der ausgesprochen ward über Jeden, der ihn als Messias anerkennen würde? Alles war verlorene Mühe. Uns kehrt man den Rücken, und alle Welt läuft ihm nach. Soll Ruhe werden, so muss geschehen was schon längst hätte geschehen sollen, wir müssen uns seiner Person versichern und ihn in's Gefängniss bringen. Das ist das einzige Mittel, ihn unschädlich zu machen.

Alle. Ja! dem stimmen wir vollkommen bei!

3. Priester. Ist er einmal im Kerker, wird das leichtgläubige Volk nicht mehr durch seine einnehmende Gestalt und den Zauber seiner Rede gefesselt; hat es keine Wunder mehr zu begaffen, so wird er bald vergessen sein. . . . .

4. Priester. Im Dunkel des Gefängnisses mag er sein Licht leuchten lassen und sich den Kerkerwänden als Messias ankündigen. . . .

1. Pharisäer. Lange genug hat er das Volk irre geführt, die strenge Tugend des heiligen Ordens der Pharisäer als Scheinheiligkeit gebrandmarkt. Er büsse seine Missachtung in Banden!

2. Pharisäer. Das wird die Schwärmerei seiner Anhänger abkühlen, wenn er, der ihnen die Freiheit verheissen, in Banden liegt!

Annas. Jetzt, ehrwürdige Priester und Lehrer, senkt sich wieder ein Strahl des Trostes und der Freude in mein Herz, da ich eure einstimmige Entschlossenheit sehe. Ach, ein unaussprechlicher Kummer lastete auf meiner Seele, beim Anblick der reissenden Fortschritte der Irrlehren dieses Galiläers! Sollte denn ich unglücklicher Greis nur darum so lange gelebt haben, um selbst noch den Untergang des heiligen Gesetzes zu schauen? Doch nun will

and revolt, and the Romans will come with their armies and bring destruction upon our land and our people. Woe is me for the children of Israel, for the Holy City, and for the Temple of the Lord, if no barrier is opposed to the evil while there is yet time! It is, indeed, high time. We must be the saviours of Israel. To-day must a resolution be passed, and whatever is resolved upon must be carried out without regard to any other consideration. Do we all agree to this?"

And all the **Sanhedrin** as one man cried out, "We do."

Up sprang a **Priest** to emphasize his vote: "A stop must be put to the course of this misleader."

Caiaphas then said, "Give your opinion without reserve as to what should be done."

And then the **Rabbi** arose and said: "If I may be permitted to declare my opinion unreservedly, I must assert that we ourselves are to blame that things have come to such a pass. Against this on-rushing ruin much too mild measures have been employed. Of what avail have been our disputations with him, or what has it profited that we have, by our questionings, put him in a dilemma; that we have pointed out the errors in his teaching, and his violations of the law? Nay, of what use has been even the excommunication pronounced on all who acknowledged him as the Messiah? All this was labour in vain. Men turn their backs on us, and all the world runs after him. To restore peace to Israel, that must be done which ought to have been done long ago—we must arrest him and throw him into prison. That is the only way to put an end to his evil influence."

The suggestion was hailed with enthusiasm, and springing to their feet they cried, "Yea, that must be done!"

Then a third **Priest** stood up and said: "Once that he is in prison, the credulous people will no longer be attracted by the fascination of his manner or the charm of his discourse. When they have no more miracles to gape at, he will soon be forgotten."

And a fourth **Priest** exulted as he added: "In the darkness of his dungeon let him make his light shine and proclaim his Messiahship to the walls of his gaol."

Then it was the turn of the **Pharisees**. The first said: "He has been allowed long enough to lead the people astray and to denounce as hypocrisy the strict virtue of the Holy Order of the Pharisees. Let him suffer for his contempt in fetters."

A second **Pharisee** added, complacently: "The enthusiasm of his hangers-on will soon cool down when he who promised them freedom is himself in chains."

By this time it was evident all the Council was of one mind. Then **Annas**, the venerable high priest, arose and addressed the Sanhedrin with much emotion.

"Now, venerable priests, a ray of confidence and joy penetrates to my breast when I see your unanimous resolution. Alas! an unspeakable grief has weighed down my soul at the sight of the onward progress of the false teachings of this Galilean. It seemed as if I had lived to old age but in order to have the misfortune of seeing the downfall of our Holy Law. But now I will not despair. The God of our fathers still lives, and he is with us. If you have the

ich nicht verzagen. Der Gott unserer Väter lebt noch und ist mit uns. Wenn ihr, o Freunde, euch jetzt ermannet kräftig einzuschreiten, treu und fest zusammensteht, und das vorgesetzte Ziel standhaft verfolgt, so ist die Rettung nahe. Fasst den Muth, die Retter Israels zu sein! Unsterblicher Ruhm wird euch zum Lohne werden.

Alle. Wir sind eines Sinnes!

Priester. Israel muss gerettet werden!

Kaiphas. Ehre Eurem einmüthigen Entschluss! Würdige Brüder! Nun aber steht mir bei mit Eurem weisen Rathe, wie wir den Verführer am sichersten in unsere Gewalt bekommen können.

Rabinth. Ihn jetzt zu fangen, in der Zeit des Festes, dürfte zu gefährlich sein. Auf der Strasse und im Tempel, überall ist er von einer Schaar begeisterter Anhänger umgeben—es könnte leicht ein Aufruhr veranlasst werden.

Ezechiel. Und doch muss es jetzt geschehen, die Sache leidet keinen Aufschub. Vielleicht könnte er zur Zeit des Festes einen Auflauf erregen und dann könnte es kommen, dass wir den Platz einnehmen, den wir ihm bestimmt haben. . . .

Andere Priester. Keine Zögerung! Keinen Aufschub!

Josue. Mit offener Gewalt dürfen wir jetzt allerdings nicht zugreifen. Wir müssen uns seiner in der Stille bemächtigen, mit List. Man müsste auskundschaften, wo er gewöhnlich die Nächte zubringt, da könnte er überfallen und ohne Aufsehen in festen Gewahrsam abgeführt werden. . . . .

Nathanael. Den Fuchs in seiner Höhle aufzuspüren, dazu würde sich bald Jemand finden lassen, wenn es dem Hohen Rathe gefällt, einen ansehnlichen Preis dafür auszusetzen.

Kaiphas. Wenn Ihr, versammelte Väter, es gut heisst, so will ich im Namen des Hohen Rathes den Befehl ausgehen lassen, dass Jeder, der seinen nächtlichen Aufenthalt weiss, denselben angeben soll; auch soll dem Angeber eine Belohnung zugesichert werden.

Alle. Wir sind ganz einverstanden.

Nathanael. Als Kundschafter könnten uns ohne Zweifel jene Männer dienen, die der Galiläer heute vor allem Volke schwer gekränkt hat, da er sie mit einer Geissel aus dem Tempel getrieben. Sie waren von jeher eifrige Anhänger des Gesetzes, und jetzt dürsten sie nach Rache gegen den, der einen so unerhörten Angriff auf ihre Privilegien gemacht hat.

Kaiphas. Wo sind die Händler anzutreffen?

Nathanael. Sie befinden sich bereits im Vorhofe. Ich habe ihnen versprochen, der Verfechter ihrer Rechte vor dem heiligen Synedrium zu sein, und sie warten auf Bescheid.

Kaiphas. Würdiger Priester, verkündige ihnen, dass der Hohe Rath geneigt sei, ihre Beschwerden zu vernehmen, und führe sie ein.

Nathanael. Es wird ihnen zur Freude und uns zum Nutzen sein. [*Ab.*

ZWEITE SZENE.

Kaiphas. Noch hat also der Gott unserer Väter seine Hand nicht ganz von uns abgezogen. Noch wacht Moses über uns. Gelingt es,

courage to act boldly, and to stand firmly and faithfully together, there is safety at hand. Take courage, steadfastly pursue the aim in view, and be the deliverers of Israel, and undying fame will be your reward."

With one accord **all** answered and said: "We are all of one mind;" while the **Priests** added, shouting eagerly, "Israel must be saved."

Then **Caiaphas** began, "All honour to your unanimous resolution, worthy brethren, but now let me have the benefit of your wise counsels how we can most safely bring this deceiver into our power." "It might be dangerous," remarked the first **Pharisee**, "to seize him now at the time of the Feast. In the streets or in the Temple he is everywhere surrounded by a mob of infatuated followers. It could easily lead to an uproar."

Then cried all the **Priests** together with a loud voice, as if impatient that one should speak at a time:

"But something must be done at once. The matter brooks no delay. Perhaps, at the Feast, he might raise a commotion, and then it might come to pass that we should be consigned to the place which we have destined for him."

"No delay!" cried some other priests, "no delay!"

Then the second **Pharisee** stood up and said, "We cannot now seize him openly with the strong hand. We must carry out our scheme cunningly and in secret. Let us find out where he usually spends the night, then we could fall upon him and, unobserved, take him into custody."

Nathanael sprang to his feet, for the auspicious moment had come—the furious merchants from the Temple were without in the courtyard. "To track the fox to his lair will not be difficult. We could then soon find some one to help, if it should please the High Council to offer a large reward."

Caiaphas at once put the resolution to the Sanhedrin. Rising from his seat he said, "If you, assembled fathers, agree, then, in the name of the High Council, I will issue notice that whoever knows of his nightly resort, and will inform us of the same, will be rewarded for his pains."

With one voice the rulers and chief priests and scribes cried out, rising from their seats, "We are all agreed!"

Then said **Nathanael**, "Without doubt we could secure the services, as informers, of those men whom the Galilean to-day has injured so deeply in the sight of all the people, driving them with a scourge out of the Temple. From of old they were zealous of the Law, but now they are thirsting for revenge against him who has made so unheard-of an attack upon their privileges."

"But where," asked **Caiaphas**, "are these traders to be found?"

"They are waiting," said **Nathanael**, "in readiness in the outer court. I have promised them to be the advocate of their cause before the holy Sanhedrin, and they await our decision."

"Worthy priest," said **Caiaphas**, "inform them that the High Council is disposed to listen to their grievance, and bring them in."

Nathanael, as he went, said, "This will be a joy to them, and of great use to us."

When Nathanael left the hall, **Caiaphas** addressed the council with

einen Kern von Männern aus dem Volke um uns zu sammeln, so ist mir nicht mehr bange. Freunde und Brüder! Lasst uns guten Muthes sein, unsere Väter sehen auf uns herab, aus Abrahams Schoss.

Priester. Gott segne unsern Hohenpriester!

DRITTE SZENE.

Nathanael. Hoherpriester und erwählte Lehrer! Diese Männer, würdig unseres Segens, erscheinen vor dieser Versammlung, um Klage zu führen gegen den bekannten Jesus von Nazareth, der sie heute im Tempel auf unerhörte Weise beleidigt und zu Schaden gebracht hat.

Dathan. Wir bitten den Hohen Rath, uns Genugthuung zu verschaffen. Der Hohe Rath muss unsere gerechte Forderung begünstigen.

Priester *und* **Pharisäer.** Ihr sollt Genugthuung haben; wir stehen Euch dafür.

Die Händler. Hat nicht der Hohe Rath uns erlaubt, Alles zum Opfer Nöthige öffentlich in den Hallen zum Verkaufe auszustellen?

Priester. Ja, das haben wir erlaubt, wehe dem, der Euch in diesem Rechte stört!

Händler. Und der Galiläer hat uns mit einer Geissel vertrieben!—Und die Wechseltische hat er umgestossen und die Taubenbehälter geleert!—Wir fordern Genugthuung!

Kaiphas. Dass Euch Genugthuung werde, will das Gesetz. Euer Verlust soll Euch einstweilen aus dem Tempelschatz vergütet werden. Dass aber der Frevler selbst gebührender Massen gestraft werde, dazu bedürfen wir Eurer Mitwirkung. Was können wir ihm thun, so lange er nicht in unserer Gewalt ist?

Händler. Er geht ja täglich in den Tempel, da kann er leicht gefangen und weggeführt werden.

Kaiphas. Das geht nicht an. Ihr wisst, dass er eine Menge erhitzter Anhänger hat, da könnte ein gefährliche Auflauf entstehen. Es muss im Stillen geschehen. . . .

Händler. Das ginge am besten zur Nachtzeit.

Kaiphas. Wenn Ihr auskundschaftet, wohin er sich zur Nachtzeit zurückzieht, so wird er bald und ohne Geräusch in unsern Händen sein. Dann werdet Ihr nicht nur die Freude haben, ihn gezüchtigt zu sehen, sondern es soll Euch auch eine ansehnliche Belohnung zu Theil werden.

Nathanael. Ja. Auch um das heilige Gesetz Mosis werdet Ihr Euch ein grosses Verdienst erwerben, wenn Ihr dazu beiträgt.

Händler. An uns soll es nicht fehlen.

Ephraim. Wir wollen keine Mühe scheuen.

Dathan. Ich kenne einen seiner Anhänger, durch den ich wohl etwas erfahren kann, wenn ich ihm einen entsprechenden Lohn bieten kann.

Kaiphas. Wen Ihr immer auffindet, dem macht alle Versprechungen in unserem Namen. Nur säumt keinen Augenblick, dass wir noch vor dem Feste an's Ziel kommen.

words of cheer: "The God of our fathers has not withdrawn his hand from us. Moses still watches over us. If only we can succeed in gathering around us a nucleus of men out of the people, then I no longer dread the result. Friends and brethren, let us be of good courage, our fathers look down upon us from Abraham's bosom." "God bless our High Priest!" rang through the hall, as **Nathanael**, followed by **Dathan** and the other traders, returned to his place. He introduced them thus: "High priests and chosen teachers! These men, worthy of our blessing, appear before this assembly in order to lodge a complaint against the notorious Jesus of Nazareth, who has to-day insulted them in the Temple in an unheard-of fashion and brought them to grief."

Then with one voice the **Traders**, led by Dathan, cried out, "We beseech the Council to procure us satisfaction. The Council ought to support our righteous demands." The **Priests** and **Pharisees** responded eagerly, "You shall have satisfaction, we will answer for that."

Then ensued the following dialogue between the traders and the Sanhedrin:

The Traders. Has not the Council authorised us to display openly in the Court of the Temple all things needful for the sacrifice?

A Priest. Yes, that has been sanctioned. Woe be to those who disturb you in the exercise of this right!

The Traders. And the Galilean has driven us out with a scourge. And the tables of the money-changers has he overturned, and released the doves. We demand satisfaction.

Caiaphas. That you should have satisfaction the law decrees. Your losses will be made good in the meantime out of the Temple treasury (joy among the traders). But that the offender himself may be duly punished, it is necessary for us to have your help. What can we do, so long as he is not in our power?

The Traders. He goes daily to the Temple; there he can easily be arrested and carried off.

Caiaphas. That will not do. You know that as he has a multitude of excited followers, such a course might lead to a dangerous uproar. The thing must be done quietly.

The Traders. That could be done best at night-time.

Caiaphas. If you could find out where he retires at night he would soon be without tumult in our hands. Then would you not only have the delight of seeing him chastised, but also a considerable reward would fall to your lot.

Nathanael. And you would also have rendered good service to the law of Moses if you assist in this. Then all the **Traders** cried out together: "You can depend on us, we will spare no trouble." And all the priests and Pharisees congratulated themselves that the business was going well. **Dathan**, conspicuous by his apparel, then volunteered a statement. He said, "I know one of his followers, from whom I could easily gain some information if I could offer him a sufficient reward."

Caiaphas at once authorised him, "If thou findest such a one make all necessary promises in our name. Only don't loiter; we must attain our end before the feast."

Annas. Und beobachtet tiefes Schweigen.

Händler. Wir geloben es.

Kaiphas. Wollt Ihr aber, liebe Männer, dass das Gefühl der Rache vollkommen befriedigt werde, so gebt Euch auch sonst alle Mühe, mit der heiligen Glut, die in Euch lodert, noch viele Andere zu entzünden.

Händler. Wir haben seit jenem Vorfalle jeden Augenblick dazu benützt, und bereits mehrere unserer Freunde und Verwandten auf unsere Seite gebracht.—Wir werden nicht ruhen, bis alles Volk wider ihn aufsteht!

Annas. Dadurch werdet Ihr Euch den Hohen Rath zum grössten Dank verpflichten.

Kaiphas. Oeffentlich sollt Ihr dann vor allem Volke geehrt werden, wie Ihr von diesem anmassenden Menschen öffentlich beschimpft worden seid. . . .

Händler. Wir setzen unser Leben daran für das Gesetz Mosis und das heilige Synedrium.

Kaiphas. Der Gott Abrahams geleite Euch!

Händler. Es lebe Moses, es lebe der Hohenpriester und das Synedrium!

Ein Händler. Heute noch mag der Galiläer seine Rolle ausgespielt haben!

VIERTE SZENE.

Kaiphas. Wie vom süssen Schlummer gestärkt, lebe ich wieder auf. Mit solchen Männern lässt sich Alles durchführen. Nun wollen wir sehen, wer obsiegt: Er mit seinem Anhang, dem er ohne Unterlass Liebe vorpredigt, eine Liebe, die selbst Sünder und Zöllner, ja sogar die Heiden umfassen soll—oder wir, mit dieser Schaar des Hasses und der Rache, die wir gegen ihn aussenden. Auf welcher Seite der Sieg sein wird, kann nicht zweifelhaft sein.

Annas. Den Sieg verleihe uns der Gott unserer Väter! Wie wird in meinen alten Tagen die Freude mich verjüngen!

Kaiphas. Lasst uns aufbrechen und der Siegesfreude getrost entgegensehen. Gepriesen seien die Väter!

Alle. Gepriesen sei der Gott Abrahams, Isaaks und Jakobs!

III. VORSTELLUNG.

Der Abschied zu Bethania.

PROLOG.

Der mit hellem Blicke durchschaut der Zukunft
Schleier, sieht schon nahen das Ungewitter,
Das sich drohend sammelt, ob seinem Haupte
Sich zu entladen.

Weilend noch im Kreise der Seinen, kündet
Er den lieben Freunden das Wort des Scheidens,
Ach! ein Wort, das schmerzlichst der treuen Mutter
Seele verwundet.

Annas enjoined the strictest silence, to which with one voice the **Traders** responded "We swear it," and then **Caiaphas** proceeded to urge upon them the need of creating a party on their side among the people. "If, my good fellows, you really desire fully to glut your longing for revenge, then take care and use every means to kindle in others the same holy zeal which glows in you."

They answered that they had not waited for his prompting, but had already brought several others over to their side. "We will not rest until the whole populace is roused against him." Annas and Caiaphas applauded their zeal. "You will thereby merit the greatest gratitude from the council," said **Annas**, and **Caiaphas** chimed in, "Openly will ye then be honoured before all the people as you have been to-day put to shame before them by this presumptuous man."

"Our life for the law of Moses," then cried the **Traders**, "and the holy Sanhedrin." "The God of Abraham guide you," said **Caiaphas**, dismissing them, and they left the hall crying aloud, "Long live Moses, long live the high priests and the Sanhedrin. Even to-day may the rôle of the Galilean be played out."

Then **Caiaphas** addressed these parting words to the Council. "As though refreshed by sweet slumbers, I live once more. With such men as these we can put everything through. Now we shall see who will triumph—He with his followers to whom he is always preaching love, a love which is to include publicans and sinners and even the Gentiles also, or we with this troop inspired by hate and revenge which we are sending against him. There can be no doubt to which side the victory will incline."

"The God of our fathers give us the victory!" said **Annas**; "joy in my old age will renew my youth."

Then said **Caiaphas**, "Let us now break up, looking forward with confidence to the joy of victory. Praised be our fathers." And all the assembly with a deep sonorous voice exclaimed, "Praised be the God of Abraham, of Isaac, and of Jacob."

CHAPTER III.

PROLOGUE.—ACT III.

He who clear-eyed looks through the future's mystery,
Sees the lowering tempest which, threatening, gathers,
Sees the clouds approaching, which o'er His head will
Burst with their thunders.

Lingering yet while in the midst of His loved ones,
He hath said to those friends the word of parting—
Word—ah, me!—the soul of His faithful mother
Cruelly wounding.

Seht, wie tiefbetrübt des Tobias Mutter
Nachblickt noch dem scheidenden Herzenssohne
Und in Thränenströmen ergiesst den Kummer
Zärtlicher Liebe!

So auch weint die Mutter des Gottessohnes
Dem Geliebten nach, der entschlossen hingeht,
Durch der Liebe sühnenden Tod der Menschheit
Sünde zu tilgen.

VORBILD.

Der junge TOBIAS *nimmt Abschied von seinen Eltern.*

[Das Bild erinnert an den Abschied Christi von seiner Mutter, um nach Jerusalem zu gehen.]

Solo.

Freunde! welch ein herber Schmerz
Folterte das Mutterherz,
Als Tobias an der Hand
Raphaels in fremdes Land
Auf Befehl des Vaters eilte!

Unter tausend Weh und Ach
Ruft sie dem Geliebten nach:
Komme, ach! verweile nicht,
Meines Herzens Trost und Licht!
Bald und glücklich kehre wieder!

Ach, Tobias! Theuerster!
Eil' in meine Arme her!
Theurer Sohn! bei dir allein
Wird mein Herz zufrieden sein,
Freuen sich der schönsten Freude!

Chor.

Trostlos jammert sie nun so,
Nimmer ihres Lebens froh,
Bis ein sel'ger Augenblick
An das Mutterherz zurück
Den geliebten Sohn wird führen.

Seht die Braut in Salomons hohem Liede,
Wie sie klagt, der Bräutigam ist entflohen,
Wie sie ruft und sucht, sich nicht Ruhe gebend,
Bis sie ihn findet.

Grösser noch ist der Schmerz in Marias Seele,
Zwar das Herz durchbohrend, gleich einem Schwerte,
Doch gemildert auch durch des Gottvertrauens
Fromme Ergebung.

Die liebende Braut beklagt den Verlust ihres Bräutigams.—Hohel, 5, 17.

[In einem wunderlieblichen Blumengarten sehen wir in einer Rosenlaube die Braut des Hohen Liedes, umgeben von ihren treuen

See how, deeply grieving, Tobias' mother
Gazes after the son of her heart in parting,
And pours forth the sorrow of love so tender
In tears down-streaming.

Thus, too, weeps the Mother of our Redeemer,
Gazing after her loved One, who goes unflinching
In His love, to blot out men's sins for ever
By His death ransom.

[The fourth tableau, taken from the Apocrypha, represents the departure of Tobias, who, with his little dog, takes leave of his parents before setting forth with the angel Raphael, who is in undress, with a staff instead of wings. The little dog stands like a stuffed animal, if indeed it is not.]

Solo.

Friends, what bitter pain and woe
Had a mother's heart to know
When her son by Raphael's hand
Led into a foreign land,
Hastened at his father's hest.

With "Alas!" and "Woe is me!"
Gazing after him, cries she,
"Tarry not, but soon return,
Leave me not in vain to mourn,
Light and comfort of my breast."

"Ah! Tobias! dearest one,
Haste thee back, mine only son,
To my arms! In thee alone
Can my heart forget her moan
And rejoice with fairest joy!"

Chorus.

So she mourns, and will not be
Comforted—no joy can see
In her life—till one glad day
To her heart, no more to stray,
Brings again her best-loved boy.

See the Bride in Solomon's Song, lamenting—
How she weeps and wails for the vanished Bridegroom,
How she calls and seeks, and rest she knows not
Till she shall find Him.

Greater yet is the pain in the heart of Mary,
Piercing through her soul indeed like a sword-thrust,
But even then relieved by sweet, submissive
Trust in the Father.

[The fifth tableau shows us the Bride in the Song of Solomon, who is lamenting the lost and absent Bridegroom. She is gorgeously arrayed in the midst of a bevy of four companions in the tra-

Freundinnen in weissen Gewändern und mit Blumen geziert, eine Anspielung auf die Kirche als jungfräuliche Braut. Oder auch ein Bild des Abschieds Christi von den Seinen,—oder Marie bedauert den Abzug ihres geliebten Sohnes, ihrer einzigen Freude.]

Solo.

Wo ist er hin? Wo ist er hin,
Der Schöne aller Schönen?
Mein Auge, weinet, ach! um ihn
Der Liebe heisse Thränen.

Ach! komme doch! Ach! komme doch!
Sieh diese Thränen fliessen!
Geliebter! Wie? du zögerst noch
Mich an dein Herz zu schliessen.

Mein Auge forschet überall
Nach Dir auf allen Wegen;
Und mit der Sonne erstem Strahl
Eilt Dir mein Herz entgegen.

Geliebter! ach, was fühle ich?
Wie ist mein Herz beklommen!

Chor.

Geliebte Freundin! tröste Dich,
Dein Freund wird wieder kommen.

O harre, Freundin! bald kommt er,
Schmiegt sich an Deine Seite,
Dann trübet keine Wolke mehr
Des Wiedersehens Freude.

O komm' in meine Arme her!
O weil' an meiner Seite,
Dann trübet keine Wolke mehr
Des Wiedersehens Freude.

HANDLUNG.

CHRISTUS *zu Bethania wird von* MARIA *gesalbt, worüber* JUDAS *murrt.* CHRISTUS *nimmt Abschied von seiner Mutter und von den Freunden zu Bethania.*

ERSTE SZENE.

CHRISTUS *und die* Zwölfe.

Christus. Ihr wisset, liebe Jünger, dass nach zwei Tagen Ostern ist. So lasst uns nun unsere letzte Einkehr nehmen bei unsern Freunden zu Bethania, und dann hingehen nach Jerusalem, wo in diesen Tagen Alles sich erfüllen wird, was durch die Propheten vom Menschensohne geschrieben ist.

Philippus. So ist denn wirklich der Tag gekommen, da du das Reich Israel wieder herstellen wirst?

ditional flower-garden; and while it is displayed the chorus sings a lament as ardent in its passion as the original in Canticles. Christ, of course, is prefigured by the absent bridegroom; the lamenting bride, who appeals to the daughters of Jerusalem, is the Church, the Lamb's Bride of the Apocalypse.]

Solo

Oh! where is He, the Beautiful
All glorious ones above?
My weary eyes they weep for Him
The burning tears of love.

Oh! come to me! Oh! come to me!
Look on these tears that fall!
Beloved, dost Thou linger yet?
Oh! answer when I call.

Mine eyes are searching everywhere
For Thee upon all ways,—
My heart to meet Thee forth doth haste,
With daylight's earliest rays.

Beloved! what is it I feel?
How sinks my heart with pain!

Chorus.

Beloved friend, be comforted!
Thy Friend shall come again.

Oh! wait, dear heart, for soon He comes
To take thee to His side;
And then no cloud shall dim the joy,
When He shall meet His bride.

Oh! come! Oh! come into mine arms!
Oh! stay but by my side!
And then no cloud shall dim our joy
When Thou shalt meet Thy bride!

THE LEAVE-TAKING AT BETHANY.

JESUS, accompanied by all his disciples, set out to pay his last visit to Bethany. Peter, with his staff in hand, walked with John beside the Master. Judas was present, with dishevelled locks and haggard look, James the Greater and James the Less, and Andrew and Thomas, and the rest of the disciples.

Then **Jesus** spoke unto them, and said, "You know, dear disciples, that after two days is the feast of the Passover. So now let us make one last visit to our friends in Bethany, and then go to Jerusalem, where in these days all will be fulfilled which has been written by the prophets concerning the Son of Man."

The disciples understood not his saying, and after some questioning among themselves **Philip** ventured to address Jesus, saying unto him, "Has the day then really come at last when thou wilt restore

Christus. Da wird der Menschensohn den Heiden überliefert, verspottet und verspieen werden, und sie werden ihn kreuzigen ; er aber wird am dritten Tage wieder auferstehen.

Johannes. Meister, welches dunkle, schauervolle Wort sprichst du zu uns ! Wie ist es zu verstehen ? Erkläre es uns.

Christus. Die Stunde ist gekommen, dass des Menschen Sohn verherrlichet werde ! Wahrlich, wahrlich, sage ich Euch : Wenn das Weizenkörnlein nicht in die Erde fällt und stirbt, so bleibt es allein, wenn es aber stirbt, dann bringt es viele Frucht. Jetzt ergeht das Gericht über die Welt ; jetzt wird der Fürst dieser Welt hinausgestossen. Und ich, wenn ich von der Erde erhöht sein werde, so werde ich Alles an mich ziehen.

Thaddäus. Was meint er wohl mit dieser Rede ?

Simon. Warum vergleicht er sich mit dem Weizenkörnlein ?

Andreas. Herr, du redest zugleich von Schmach und Sieg. Ich weiss das in meinen Gedanken nicht zu vereinigen.

Christus. Was Euch dunkel ist wie die Nacht, wird Euch hell werden wie der Tag. Ich habe es Euch gesagt, damit Ihr nicht verzaget, was immer auch kommen mag. Glaubet und hoffet ! Ist die Trübsal vorbeigezogen, dann werdet Ihr sehen und verstehen.

Thomas. Das geht mir nicht ein, was du vom Leiden und vom Sterben sagst. Haben wir denn nicht von den Propheten gehört, dass der Messias ewig lebt ? Was können deine Feinde dir thun ? Ein Wort von dir zermalmt alle.

Christus. Thomas ! Bete die Rathschlüsse Gottes an, die du nicht ergründest ! Noch eine kurze Zeit ist das Licht bei Euch. Wandelt, so lange Ihr das Licht habet, damit Euch die Finsterniss nicht überfalle.

ZWEITE SZENE.

Die Vorigen. SIMON, *dann* LAZARUS, MARTHA, MARIA MAGDALENA.

Simon. Bester Lehrer ! sei mir gegrüsst ! O welche Freude, dass Du mein Haus beglückst mit Deiner Einkehr ! Seid, liebe Freunde, alle mir gegrüsst !

Christus. Simon, zum letzen Male nehme ich mit den Meinigen deine Gastfreundschaft in Anspruch.

Simon. Rede nicht so, Herr. Oft noch soll Bethania dir eine kurze Rast gewähren.

Christus. Siehe da, unser Freund Lazarus.

the kingdom to Israel?" **Jesus** looked upon Philip with tender compassion, and said unto him, "Then shall the Son of Man be delivered up to the Gentiles, and shall be mocked and spat upon, and they will crucify him; but on the third day he will rise again." Then said **John**, in a voice that trembled with emotion, as the other disciples gazed at each other in horror, "Dear Master, what dark and terrible words thou speakest. What are we to understand by them? Make it clear unto us."

Then **Jesus** answered and said unto him, "The hour is now come when the Son of Man shall be glorified. Verily, verily, I say unto you, if a corn of wheat does not fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit. Now is the judgment of the world. Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

Then were the breasts of the disciples troubled, for they could not understand what these things meant. **Thaddeus** said to Simon, "What does he mean by this speech?"

Simon replied with a puzzled air, "Why does he compare himself to a grain of corn?"

Then said **Andrew** unto him, "Lord, thou speakest at once of shame and of victory. I know not how to reconcile those ideas in my mind."

Jesus said, "That which is now dark to you as the night will be as clear as the day. I have told you before, that you may not lose courage whatever may happen. Believe and hope. When the tribulation is past, then you will see and understand."

Thomas answered and said unto him, "What I cannot understand is that thou shouldst speak of suffering and of death. Have we not heard from the prophets that the Messiah shall live for ever? What can thine enemies do unto thee? One single word from thee would annihilate them all."

Jesus said unto him, "Thomas, reverence the secret counsels of God which thou canst not fathom."

Then, turning to the others, he said, "Yet a little while is the light with you. Walk while you have the light, lest darkness overtake you."

By this time they had approached near the village of Bethany, and there met them one Simon, after whom there came Lazarus, who was raised from the dead, with Martha, his sister, and Mary Magdalene, the latter tall, dark, with long black hair, in dark blue dress with a yellow mantle.

Simon pressed forward; he was an old man, and he hastened to meet Jesus. "Welcome, best of teachers. O what joy that thou shouldst honour my house with thy entrance. Dear friends, be also welcome," he exclaimed; but he was startled to hear the reply, "Simon, for the last time I, with my disciples, lay claim to thy hospitality."

Simon replied in grief, "Say not so, Lord. Often still shall Bethany afford thee a brief repose."

By this time Lazarus drew near: he was of less than middle stature, and silent, as if his sojourn in the other world left him little to speak of in this. "See," said **Jesus**, "there is our friend Lazarus."

Lazarus. O Todesüberwinder! Lebensspender! O Herr! Dich seh' ich wieder! Und die Stimme vernehme ich, die aus dem Grab mich rief! [*Birgt sein Angesicht an der Brust des Herrn.*

Magdalena. Rabbi!

Martha. Rabbi, sei mir gegrüsst.

Christus. Gottes Segen über Euch!

Martha. Wirst du, Herr, des Glücks mich würdigen, dich bedienen zu dürfen?

Magdalena. Wirst du auch von mir ein Zeichen der Liebe und Dankbarkeit nicht verschmähen?

Christus. Thut, gute Seelen, was Ihr zu thun vorhabt.

Simon. Bester Meister, gehe unter mein Dach ein und erquicke dich und die Deinen.

DRITTE SZENE.

Speisezimmer des SIMON.

Christus. Der Friede sei diesem Hause.

Jünger. Uhd Allen, die darin wohnen.

Simon. Herr, es ist Alles bereitet. Setze dich zu Tische und erlaube es auch deinen Jüngern.

Christus. So lasst uns denn, liebe Jünger, mit Dank die Gaben geniessen, die der Vater vom Himmel uns durch Simon, seinen Diener, gewährt. Ach Jerusalem! Möchte dir meine Ankunft so lieb sein, wie sie es diesen meinen Freunden ist! Aber du bist mit Blindheit geschlagen.

Lazarus. Bester Meister! Dort droh'n Gefahren. Voll Erwartung steh'n die Pharisäer, ob Du kommen werdest zum grossen Feste. Gierig lauern sie auf Deinen Untergang.

Simon. Bleibe hier, hier bist du sicher.

Petrus. Herr, hier ist gut sein. Bleibe hier, in dieses Hauses Verborgenheit, bedient von treuer Liebe, bis der Sturm vertobt hat, der sich erheben will!

Christus. Bleibe von mir, Versucher! Du hast keinen Sinn für das, was Gottes ist, sondern für das, was des Menschen ist. Darf der Schnitter im Schatten ruhen, während die reife Ernte winkt? Des Menschen Sohn ist nicht gekommen, dass er sich bedienen lasse, sondern dass er diene und sein Leben hingebe als Lösegeld für Viele.

Judas. Aber Meister, was wird aus uns werden, wenn du dein Leben hingiebst?

Apostel. Ach, alle unsere Hoffnungen sind dann vernichtet.

Christus. Beruhiget Euch! Ich habe Macht, mein Leben hinzugeben, und ich habe Macht, es wieder zu nehmen. Diesen Auftrag habe ich von meinem Vater erhalten.

Magdalena. [*Kommt und giesst Salbe auf* CHRISTI *Haupt.*] Rabbi!

Christus. Maria!

Thomas. Welch' köstlicher Geruch?

Bartholomäus. Das ist kostbares, echtes Nardenöl.

Thaddäus. Eine solche Ehre ist unserem Meister niemals widerfahren.

"My Lord," cried **Lazarus**, embracing him, "the Vanquisher of Death, Lifegiver and Lord, I see thee once again, and hear the voice that called me from the grave."

Then hastened the **Magdalen** to his side, and, kneeling down, "Rabbi," she exclaimed; **Martha** also said, "Welcome, Rabbi."

Then **Jesus** blessed them, saying, "God's blessing be upon you!"

Then **Martha** asked, "Wilt thou, Lord, grant me the happiness of serving Thee?" while the **Magdalen** timidly inquired, "Wilt thou not despise a token of love and gratitude from me?"

And **Jesus** replied with tenderness, "Do, good souls, that which you purpose to do."

Then said **Simon**, "Best of masters, come under my roof, and refresh thyself and thy disciples."

So **Jesus** entered into Simon's house, exclaiming, "Peace be upon this house:" to which the disciples added, speaking together, "And to all that dwell therein." Then said **Simon**, "Lord, all is ready, set thee down at table and bid thy disciples sit down also."

Then **Jesus** sat down to meat, saying, "Let us now, beloved disciples, enjoy with thanks the gifts which our Father in heaven bestows upon us through Simon his servant. O Jerusalem, would that my coming were as dear to thee as it is to these my friends! But thou art stricken with blindness."

"Yes, Lord," remarked **Lazarus**; "O best of masters, dangers threaten there. The Pharisees stand anxiously expecting whether thou wilt come up to the Passover. They are eagerly watching for thy destruction." **Simon** said, "Stay here, Lord; here thou art safe."

Then **Peter** interposed with an entreaty, "Lord, it is good to be here. Remain here, in the seclusion of this house, served by faithful love, till the gathering storm be passed."

But **Jesus** rebuked him sternly, saying, "Get thee behind me, tempter. Thou savourest not of the things that are of God, but those that be of men. Can the reaper tarry in the shade while the ripe harvest awaits him? The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Then the dark-browed **Judas** spoke, uttering this time the thought of all. "But, Master, what will become of us if thou givest up thy life?"

A chorus of approval burst from all the **disciples**, "Ah, all our hopes would then be destroyed."

"Trouble not yourselves," said **Jesus**, "I have power to lay down my life and I have power to take it again. This commandment have I received of my Father."

And lo, while they were yet speaking, **Mary Magdalene** silently approached Jesus, carrying in her hand a bottle of ointment of spikenard, very precious, which she poured over his head as she murmured but one word, "Rabbi." And **Jesus** also said but one word, "Mary!" but his tone was full of tenderness and love.

As the perfume of the ointment filled the room, the disciples spoke among themselves. "What an exquisite odour!" said **Thomas**, leaning past the others to look. "It is real oil of spikenard, very costly," said **Bartholomew**. **Thaddeus** added, "Such an honour

Judas. Wozu solcher Aufwand? man hätte das Geld dafür besser verwenden können.

Thomas. Mich dünkt es fast auch so. [MAGDALENA *kniet und salbt* CHRISTI *Füsse.*]

Christus. Was redet Ihr unter einander? Warum tadelt Ihr, was nur aus dankbarer Liebe geschah?

Judas. Die theure kostbare Salbe auszugiessen! Welche Verschwendung!

Christus. Freund Juda! Sieh' mich an! Auch an mir, an deinem Meister, Verschwendung?

Judas. Ich wess, dass du unnützen Aufwand nicht liebst. Man hätte die Salbe verkaufen und die Armen unterstützen können.

Christus. Juda, die Hand auf's Herz! Ist es nur das Mitleid für die Armen, was dich so sehr bewegt?

Judas. Wenigstens 300 Denare hätte man damit gewinnen können. Welcher Verlust für die Armen und für uns!

Christus. Die Armen habt Ihr immer um Euch, aber mich habt Ihr nicht immer. Lasset sie! Sie hat ein gutes Werk an mir gethan. Denn dass sie diese Salbe über meinen Leib ausgoss, das hat sie im Voraus zu meinem Begräbniss gethan. Fürwahr, fürwahr, ich sage Euch: Wo man immer in der ganzen Welt dieses Evangelium verkünden wird, da wird man auch zu ihrem Andenken sagen, was sie gethan hat! Lasset uns aufstehen. [*Zu* SIMON.] Dank dir, wohlthätiger Mann für die Bewirthung! Der Vater wird dir's lohnen.

Simon. Sage nichts von Dank, Meister. Ich weiss, was ich dir schulde.

Christus. Es ist Zeit, von hinnen zu gehen. Ihr Bewohner dieses gastlichen Hauses, lebet alle wohl! Meine Jünger, folget mir!

Petrus. Herr, wohin du willst, nur nicht nach Jerusalem!

Christus. Ich gehe, wohin mich mein Vater ruft. Petrus, gefällt es dir, hier zu bleiben, so bleibe!

Petrus. Mein Herr und Meister, wo du bleibst, da bleibe auch ich, wo du hingehest, da gehe auch ich hin.

Christus. So komme!

VIERTE SZENE.

Christus. [*Zu* MAGDALENA *und* MARTHA.] Bleibet, Ihr Lieben! Nochmals: Lebet wohl! Liebes, stilles Bethania! Ich werde nie mehr in deinem friedlichen Thale weilen.

Simon. So willst du wirklich auf immer von hier scheiden, Meister?

Magdalena. Ach, ich ahne schreckliche Dinge. Freund meiner Seele! Mein Herz, ach mein Herz, es lässt dich nicht.

has never been shown to our Master." But **Judas** could not contain himself. He growled from his distant seat, "To what purpose is this waste? The money might have been much better expended." "Yes," said **Thomas,** "I almost think so too."

Then **Magdalen,** heedless of the murmurs of the disciples, knelt down and anointed Jesus' feet and wiped them with her long black tresses. **Jesus,** after a little while, noticing the muttering down the table, asked, "What are you saying to each other? Why do you condemn that which is done only from grateful love?" The Magdalen knelt back, sheltering herself as it were behind her Lord. **Judas** blurted out impetuously his dissatisfaction. "To pour out so much costly ointment, what wasteful extravagance!"

"Friend Judas," said **Jesus,** "look at me. Is what is done for me, thy master, waste?"

Judas said, "I know that thou lovest not useless expense; the ointment might have been sold and the poor helped with the money!" Hearing **Judas'** answer, he half turned away, and looked wearily upwards, folding his hands.

"Judas," said **Jesus,** somewhat sternly, "hand upon thy heart now! Is it only pity for the poor which moves thee so much?"

Judas replied, "At least three hundred pence could have been got for it. What a loss both for the poor and for us."

Then **Jesus** answered and said, "The poor you have always with you, but me ye have not always."

Then he said, "Let her alone, she has wrought a good work on me, for in that she has poured out the ointment upon me, she has anointed me for my burial. Verily I say unto you, wheresoever this gospel will be preached through the whole world, there shall also this which she hath done be told for a memorial of her."

He then said to the disciples, "Let us arise,"—and, then turning to Simon his host, he said, "I thank thee, benevolent man, for thy hospitality. The Father will repay it unto thee."

"Say nothing of thanks, Master," said **Simon**; "I know what I owe to thee."

Then **Jesus** arose and said, "It is time to go hence. Farewell, all ye dwellers in this hospitable house. My disciples, follow me."

Peter said unto him, "Lord, wherever thou wilt, only not to Jerusalem."

Jesus answered, "I go where my Father calls me. If it please thee to remain here, Peter, do so." Then **Peter** declared, "Lord, where thou abidest there will I also abide; whither thou goest, there go I also."

Jesus said, "Come, then." The disciples arose, and, clasping their staffs, were ready to depart. Then **Jesus** turned to Mary Magdalene and Martha, and said, "Remain here, beloved! Once more, fare ye well. Dear, peaceful Bethany, never more shall I tarry in thy quiet vale."

Simon, sore troubled in speech as he heard these words, said unto him, "Then thou wilt really depart hence for ever?" **Mary Magdalene** threw herself at his feet, and said, "Alas, I am filled with terrible forebodings. Friend of my soul! My heart—oh! my heart—it will not let thee go."

Christus. Stehe auf, Maria! Die Nacht bricht ein, und die winterlichen Stürme brausen heran! Doch—sei getrost! In der Morgenfrühe, im Frühlingsgarten wirst du mich wieder sehen.

Lazarus. O mein Freund! mein Wohlthäter!

Martha. Ach, du gehst und kommst nimmermehr?

Christus. Der Vater will es, Ihr Lieben! Wo ich bin, trage ich Euch in meinem Herzen, und wo Ihr seid, wird mein Segen Euch begleiten. Lebet wohl!

[*Indem er gehen will, kommt* MARIA *mit ihren Begleiterinnen.*

FUENFTE SZENE.

Maria. Jesus, leibster Sohn, mit Sehnsucht eilte ich dir nach mit meinen Freundinnen, dich nochmals zu sehen, ehe du hingehst, ach!

Christus. Mutter, ich bin auf dem Wege nach Jerusalem.

Maria. Nach Jerusalem—dort ist der Tempel Jehovas, wo ich dich einst auf meinen Armen trug, um dich dem Herrn zu opfern.

Christus. Mutter! Jetzt ist die Zeit gekommen, da ich nach dem Willen des Vaters selbst mich opfern soll. Ich bin bereit, das Opfer zu vollbringen, das der Vater von mir fordert.

Maria. Ach, ich ahne es, was für ein Opfer diess sein wird!

Magdalena. O liebste Mutter, wie sehr wünschten wir, den besten Meister bei uns zurückzubehalten.

Simon. Sein Entschluss ist gefasst.

Christus. Meine Stunde ist gekommen.

Alle Jünger. Bitte doch den Vater, dass er sie vorübersende!

Alle Frauen. Der Vater wird, wie immer, Dich erhören.

Christus. Meine Seele ist jetzt betrübt. Doch was soll ich sagen: Vater! Rette mich von dieser Stunde? Denn dieser Stunde wegen bin ich ja in die Welt gekommen.

Maria. O Simeon, Simeon, ehrwürdiger Greis, jetzt wird sich erfüllen, was du mir einst geweissagt hast: "Ein Schwert wird deine Seele durchdringen!"

Christus. Mutter! Der Wille des Vaters war auch dir stets heilig.

Maria. Er ist mir's. Ich bin eine Magd des Herrn. Was er mir auferlegt, will ich geduldig tragen. Aber um Eines, mein Sohn, um Eines bitte ich dich.

Christus. Was begehrst du, meine Mutter?

Maria. Dass ich mit dir in den heissen Kampf der Leiden, ja in den Tod gehen dürfe.

Johannes. Welche Liebe!

Christus. Du wirst, liebe Mutter, mit mir leiden, wirst meinen

Jesus said unto her, "Stand up, Mary. The night cometh and the winter storms come blustering on. But be comforted. In the early morning, in the garden of spring, thou wilt see me again."

Lazarus exclaimed, "Oh! my friend, my benefactor!"

"Alas!" cried **Martha**, "thou art going; and comest thou back never more?"

Jesus said, "The Father wills it, beloved. Wherever I am, I bear you ever with me in my heart, and wherever you are, my blessing will follow you. Farewell."

And behold, as they turned to go, there met them Mary the mother of Jesus with her companions. Mary had a white mantle round her head, from beneath which her long dark hair hung down. She hastened to her son, crying: "Jesus, dearest son, I hastened after thee with my friends, in eager longing to see thee once more before thou goest, ah—whither?"

Jesus clasped her hands gently and replied, "Mother, I am on the way to Jerusalem."

"To Jerusalem?" said his **mother**. "There is the Temple of Jehovah, whither I once carried thee in my arms to offer thee to the Lord."

"Mother," said **Jesus**, in solemn sadness, "the hour is come when according to the will of the Father I shall offer myself. I am ready to complete the sacrifice which the Father demands from me."

"Ah," cried **Mary**, with a bitter and piteous cry, "I foresee what kind of a sacrifice that will be." John and Mary Magdalene had joined the mother of Jesus, and the two Maries standing together united their lament. "How much we had wished," said the **Magdalen**, "to keep back the Master and make him remain with us." "It is of no use," said **Simon**, gloomily, "his purpose is fixed."

Then said **Jesus** to his mother, tenderly beholding her, "My hour is come." All the **disciples** cried, "Oh, ask the Father that he should let it pass by." Then all the **women** said, "The Father has always listened to thee." But **Jesus** said, "Now is my soul troubled, and what shall I say? Father, deliver me from this hour! But for this hour came I into the world."

But **Mary**, hearing him, exclaimed as in a trance, "Oh, venerable Simeon, now will be fulfilled that which thou once prophesied to me, 'A sword shall pierce through thine own soul.'" And as she spoke the Magdalen gently supported her from falling.

Jesus said in terms of gentle reproach, "Mother, the will of the Father was also ever sacred to thee." His word rallied her courage, and she replied, "It is so to me still. I am the handmaid of the Lord. What He requires of me I will bear patiently. But one thing I beg of thee, my son."

"What desirest thou, my mother?"

"That I may go with thee into the fierce conflict of suffering—yea, even unto death!"

"Oh, what love!" exclaimed **John**, who stood tearfully beside the two Maries, wistfully looking for some ray of hope to illuminate the darkness beyond.

Jesus embraced her lovingly. "Dear mother, thou wilt suffer

Todeskampf mitkämpfen, dann aber auch meinen Sieg mitfeiern. Darum tröste dich!

Maria. O Gott, gieb mir Stärke! das mein Herz nicht breche . . . .

Die heil. Frauen. Beste Mutter, wir weinen mit dir.

Maria. So gehe ich, mein Sohn, mit dir nach Jerusalem.

Die Frauen. Beste Mutter, wir gehen mit dir.

Christus. Ihr möget später dahin gehen; für jetzt bleibet bei unsern Freunden zu Bethania! Ich empfehle Euch, Ihr treuen Seelen, meine liebe Mutter nebst denen, die sie hieher begleitet haben.

Magdalena. Nach dir ist uns nichts theurer als deine Mutter.

Lazarus. Wenn du, o Meister, doch verbleiben könntest!

Christus. Tröstet Euch unter einander! Nach zwei Tagen aber möget ihr gemeinsam den Weg nach Jerusalem antreten, um auf den grossen Festtag dort zu sein.

Maria. Wie du willst, mein Sohn.

Frauen. Ach, wie traurig werden uns fern von dir die Stunden verfliessen!

Christus. Mutter! Mutter! für die zärtliche Liebe und mütterliche Sorgfalt, die du mir in den dreiunddreissig Jahren meines Lebens erwiesen hast, empfange den heissen Dank deines Sohnes! Der Vater ruft mich. Lebe wohl, beste Mutter.

Maria. Mein Sohn, wo werde ich dich wieder sehen?

Christus. Dort, liebe Mutter, wo sich das Wort der Schrift erfüllt: Er ward wie ein Lamm, das zur Schlachtbank geführt wird une seinen Mund nicht öffnet.

Maria. Jesus! deine Mutter -ach! Ach Gott!—mein Sohn -

Frauen. [*Zur Mutter* MARIA *eilend, um sie zu unterstützen.*] O liebe, treue Mutter!

Jünger. [*Im Abgehen.*] Wir halten es nicht aus. Was wird das werden?

Alle. Welche Trübsal steht uns Allen bevor!

Christus. Unterlieget nicht beim ersten Kampfe! Haltet Euch fest an mich! [*Geht ab.*

Lazarus *und* **Frauen.** [CHRISTO *nachsehend.*] O unser lieber Lehrer!

Simon. Beglücker meines Hauses! [*Zu* MARIA.] Komm, Mutter, und würd'ge mich auch du, es zu betreten!

Magdalena. Ein Trost ist in der Trübsal uns geblieben.—

Martha. Die Mutter unsers Herrn bei uns zu haben.

Lazarus. [*Zu den Frauen.*] Auch ihr Geliebte, kommt mit uns! Wir wollen Wehmuth und Thränen mit e'nander theilen.

[*Sie gehen in das Haus.*

with me, thou wilt fight with me in my death-struggle, but thou wilt also rejoice with me in my victory, therefore be comforted."

"Oh, God," she cried in heartrending accents, "give me strength that my heart may not break!"

"We all weep with thee, thou best of mothers," said the **Holy Women**, adding their tears to those of the Mother of Jesus.

"I go then with thee, my son, to Jerusalem," said **Mary**.

And the **Holy Women** declared they also would go with her.

But **Jesus**, holding her hand, tenderly forbade her: "Later you may go thither, but not now. For the present stay with our friends at Bethany. I commend to you, O faithful souls, my beloved mother, with those who have followed her here."

Eagerly the **Magdalen** accepted the charge.

"After thee," she exclaimed, "there is no one dearer to us than thy mother."

But even at the eleventh hour **Lazarus** interposed one last word of entreaty: "If only thou, O Master, couldst remain!"

Not noticing this, **Jesus** said, "Comfort ye one another. After two days you may come up together to Jerusalem, to be there on the great day of the feast."

Mary said, "As thou wilt, my son."

But the **Holy Women** said, "How sadly will the hours pass when thou art far from us."

Then **Jesus** spoke to his mother and said, "Mother, mother, for the tender love and motherly care which thou hast shown to me for the three and thirty years of my life, receive the warmest thanks of thy son." And stooping down he kissed her. Then raising his head he said, "The Father calls me. Fare thee well, best of mothers."

Mary asked him, "My son, where shall I see thee again?"

And **Jesus** replied, "There, beloved mother, where the Scripture shall be fulfilled: 'He was led as a lamb to the slaughter, and he opened not his mouth.'"

Mary, sobbing, cried aloud, "Jesus, thy mother, oh. O God, my son!"

Half fainting she was held up by the **Holy Women**, who exclaimed, "O beloved, faithful mother!"

The **Disciples** departing muttered, "We cannot endure it. What will be the end of all this?"

Then burst from their lips the despairing cry, "Alas, what affliction lies before us all?"

But **Jesus** said, "Sink not in the first combat. Hold fast by me."

All the **Disciples** repeated, "Yea, Master, fast by thee."

Lazarus and the women looking back after Christ as he passed out of sight, exclaimed, "Ah, our dear teacher," while **Simon** said, "He brought happiness to my house."

Simon then turned tenderly to Mary, and said, "Come, mother, and condescend to enter in." "One consolation remains to us in tribulation," said **Mary Magdalene**, and **Martha** added, "To have the mother of our Lord with us." Turning to the other women, **Lazarus** said, "And you, beloved ones, come with us, we will share our woe and tears together."

All then together went into the house, Mary Magdalene supporting the mother of Jesus.

IV. VORSTELLUNG.

Der letzte Gang nach Jerusalem.

PROLOG.

Volk Gottes! sieh'! dein Retter ist nahe dir;
Gekommen ist der längst dir Verheissene.
O hör' ihn! folge seiner Führung!
Segen und Leben wird Er dir bringen.
Doch blind und taub erzeigt sich Jerusalem;
Es stösst die dargebotene Hand zurück.
D'rum kehrt sich auch von ihm der Höchste,
Lässt es versinken in sein Verderben.
Der Vasthi Stolz verschmähet das Königsmahl;
D'rob schwer erzürnt, verweiset der König sie
Aus seinen Augen, wöhlt sich eine
Edlere Frau zur Eh'genossin.
So wird die Synagoge verstossen auch;
Von ihr hinweggenommen, wird Gottes Reich
An and're Völker hingegeben,
Die der Gerechtigkeit Früchte bringen.

Choragus.—*Recit.*

Jerusalem! Jerusalem! erwache!
Erkenne, was zum Frieden dir noch werden kann!
Doch zögerst du, so fängt die Zeit der Rache
Unselige! mit fürchterlichen Schlägen an.

Chor.

Jerusalem! Jerusalem!
Bekehre dich zu deinem Gott!
Verachte nicht mit Frevelspott.
Den Mahnungsruf der Gnade!
Dass nicht, Unsel'ge, über dich
Dereinst in vollen Schalen sich
Des Höchsten Grimm entlade!
Doch ach!—ach! die Prophetenmörderin—
Sie taumelt fort in ihrem bösen Sinn
Darum, so spricht der Herr,
Dies Volk will ich nicht mehr.

VORBILD.

König Assuer verstösst die Vasthi und erhebt die Esther.—Esth. 1. u. 2.

[Die stolze Königin Vasthi versinnbildlicht Jerusalem und das Judenthum, während Esther das Christenthum bedeutet. Wie Vasthi vom König verstossen wurde, so wendet sich Christus von den Juden zu den Heiden und lässt ihnen durch seine Jünger die Segnungen des Glaubens, welchen die Juden verschmähen, zu Theil werden.]

Choragus.—*Recit.*

Seht Vasthi—seht! Die Stolze wird verstossen!
Ein Bild, was mit der Synagog der Herr beschlossen.

CHAPTER IV.

PROLOGUE.—ACT IV.

People of God! behold! thy Saviour is nigh to thee!
He is come who was promised thee long ago.
Oh! hear Him, follow His guidance!
Blessing and life will He bring to thee.
But blind and deaf Jerusalem has shown herself;
She has thrust back the Hands held out to her in love.
Therefore also the Highest has turned away His face,
And lets her sink to destruction.
Queen Vashti, in her pride, despised the royal feast;—
The king, in his grievous wrath, hath banished her
Out of his presence, and chosen
A nobler soul to be his mate.
Thus also the synagogue has been cast away,
And the kingdom of God, taken away from her,
Is given to other nations
Who shall bring forth fruits of righteousness.

Jerusalem! Jerusalem! awake!
Know what belongs unto thy peace, ere the day come
When, if thou lingerest, God will vengeance take,
Unhappy one, in fearful strokes of doom.

Jerusalem! Jerusalem!
Oh! turn unto thy God again;
Despise thou not with mockery vain
His mercy's warning call.
Lest on thee, cursed of the Lord,
In fulness measureless outpoured,
The wrath Almighty fall.

But she, alas! she who the prophets slew,
Reels on in her mad course to outrage new:
Therefore, thus saith the Lord,
This people is abhorr'd.

[The sixth tableau, which is supposed to typify the doom of Jerusalem for the rejection of the Saviour, presents us with a picture of the Court of Ahasuerus at the moment when Vashti the Queen is falling before the wrath of her Royal consort, who is welcoming Esther to the vacant throne. Judging from the tableau, Ahasuerus could not be congratulated upon the change. Poor Vashti's beauty is all exposed to the assembled banqueters, but exposed in shame and disgrace instead of being exhibited as the glory of her lord's harem. Her fate is declared by the chorus to foreshadow that of the Synagogue.]

See Vashti—see the haughty one, outcast—
Symbol of what befell the Synagogue at last.

"Entferne dich von meinem Throne—
Du stolzes Weib, unwerth der Krone,"
So spricht Assuerus ganz ergrimmt;
"Du Esther, tritt an meine Seite,
Durch's Leben gib mir das Geleite,
Der Thron hier ist für dich bestimmt!"

"Die Zeit der Gnade ist verflossen;
Dies stolze Volk will ich mir verstossen;
So wahr ich lebe," spricht der Herr.
"Ein besseres Volk will ich mir wählen,
Mit ihm auf ewig mich vermählen,
Wie mit der Esther Assuer."

Chor.

Jerusalem, Jerusalem!
Ihr Sünder, höret Gottes Wort:
Wollt ihr noch Gnade finden,
So schafft aus eurem Herzen fort
Den Sauerteig der Sünden!

HANDLUNG.

CHRISTUS *geht mit seinen* Jüngern *wieder nach Jerusalem,—weint bei dem Anblick der sündigen Stadt, schickt zwei von den* Jüngern *voraus, das Osterlamm zu bereiten,—*JUDAS *fasst den Gedanken, seinen Meister zu verrathen.*

ERSTE SZENE.

CHRISTUS *und die* Zwölfe *auf dem Wege nach Jerusalem.*

Johannes. Meister, sieh', welch herrliche Aussicht von dieser Stelle auf Jerusalem!

Matthäus. Und der majestätische Tempel, welches Prachtgebäude!

Christus. Jerusalem, Jerusalem! O dass du es doch erkenntest und zwar an diesem Deinem Tage, was Dir Zum Frieden dient! Aber es ist vor Deinen Augen verborgen. [*Weint.*

Petrus. Meister, warum betrübst du dich so sehr?

Christus. Mein Petrus! Das Schicksal dieser unglücklichen Stadt geht mir zu Herzen.

Johannes. Herr, sage es uns, was wird diess für ein Schicksal sein?

Christus. Tage werden kommen, da die Feinde rings um sie Wälle aufwerfen, sie einschliessen und von allen Seiten ängstigen werden. Sie werden sie und ihre Kinder, die in ihren Mauern sind, zu Boden schmettern und keinen Stein auf dem andern lassen.

Andreas. Warum wird die Stadt ein so trauriges Schicksal haben?

Christus. Weil sie die Zeit ihrer Heimsuchung nicht erkannt hat. Ach! die Prophetenmörderin wird selbst den Messias tödten.

Alle. Welch' schreckliche That!

"Depart thou from before my throne,
O haughty woman, of the crown
Unworthy!" spake the king in wrath.
"Thou, Esther, come unto my side,
This throne's for thee, my chosen bride;
Through life our feet shall tread one path."

Even so, the day of grace is past—
"This haughty people is outcast
From me," so doth the Lord declare.
A better nation He will choose
Eternally to be His spouse,
As Ahasuerus Esther fair.

Jerusalem! Jerusalem!
Ye sinners! hearken to God's word
If ye would mercy win,
And put away from out your hearts
The leavened bread of sin.

CHRIST AND HIS DISCIPLES ON THE WAY TO JERUSALEM.

Now as they came nigh unto Jerusalem they looked down upon the whole city which lay before them. Then said **John** unto Jesus, "Master, behold what a splendid view of Jerusalem from this spot!" **Matthew** said, "The majestic Temple, how splendidly it is built!" **Jesus** was troubled in spirit, and after gazing for a moment over the city, clasped his hands in grief and cried, "O Jerusalem, Jerusalem, O that thou hadst known even in this thy day the things that belong unto thy peace! but now they are hidden from thine eyes!" Jesus wept.

His disciples, beholding him weep, were amazed. At last **Peter** ventured to say, "Master, why grievest thou so sorely?" **Jesus** answered, "My Peter, the fate of this unhappy city goes to my heart." Then said **John**, "Lord, tell us, what shall this fate be?" **Jesus** answered and said unto them, "The days will come when her enemies will make a trench about her walls, and close her in on every side, and lay her even with the ground. She and her children within her walls will be dashed to the earth, and not one stone will be left upon another." **Andrew**, giving expression to the general consternation, asked, "Wherefore shall the city have so sad a doom?" **Jesus** said, "Because she hath not known the day of her visitation. Alas! she who hath slain the prophets will kill the Messiah himself." Then spoke all the disciples together, "What a terrible deed!" **James the Elder** said, "God forbid that the city

Jakobus der Aeltere. Verhüte Gott, dass die Stadt Gottes solchen Fluch auf sich lade!

Johannes. Meister, um der heiligen Stadt willen, um des Tempels Jehovas willen bitte ich Dich, gehe nicht hin, damit den Bösen die Gelegenheit fehle, das Schrecklichste zu vollbringen.

Petrus. Oder gehe hin und offenbare Dich ihnen in Deiner ganzen Herrlichkeit, dass die Guten jubeln und die Bösen zittern.

Alle. Ja, das thue.

Philippus. Schmettere Deine Feinde nieder!

Alle. Und richte Gottes Reich unter den Menschen auf!

Christus. Kinder, was Ihr wünschet, wird gescheh'n zu seiner Zeit. Aber meine Wege sind mir von meinem Vater vorgezeichnet und—so spricht der Herr: Meine Gedanken sind nicht Eure Gedanken, und Eure Wege sind nicht meine Wege. Petrus!

Petrus. Was willst du, Herr?

Christus. Es ist heute der erste Tag der ungesäuerten Brode, an welchem das Gesetz befiehlt, das Ostermahl zu halten, Ihr Beide, Du Petrus und Johannes, gehet voraus und bereitet uns das Osterlamm, dass wir in der Abendstunde es essen können.

Petrus *und* **Johannes.** Wie willst du, Herr, dass wir es zurichten?

Christus. Wenn ihr in die Stadt hineinkommt, so wird euch Jemand begegnen, der einen Krug mit Wasser trägt. Diesem gehet nach in das Haus, wo er hineingeht und saget zum Hausvater: Der Meister lässt dich fragen: Wo ist das Zimmer, da ich mit meinen Jüngern das Osterlamm essen kann? Er wird euch dann einen zugerichteten Speisesaal zeigen; da bereitet es zu.

Petrus. Deinen Segen, bester Meister!

[PETRUS *und* JOHANNES *knicen.*

Christus. Gottes Segen sei mit Euch! [*Die beiden* Apostel *ab.*

ZWEITE SZENE.

Christus. Ihr Uebrigen begleitet mich zum letzten Male in das Haus meines Vaters! Heute geht Ihr noch mit mir dahin. Morgen—

Judas. Aber Meister, erlaube mir, wenn du wirklich uns verlassen willst, so triff doch wenigstens Anstalten für unsere künftige Versorgung. Sieh hier [*zeigt den Seckel*], dieses reicht keinen Tag mehr hin.

Christus. Juda! sei nicht mehr besorgt als nöthig ist!

Judas. Wie gut läge jetzt der Werth jenes unnütz verschwendeten Oels da drinnen! Dreihundert Denare! Wie lange könnten wir ohne Sorgen leben!

Christus. Es hat euch nie an etwas gemangelt, und—glaubet mir—es wird euch zu keiner Zeit etwas mangeln.

Judas. Ja, Meister, wenn du nicht mehr bei uns bist, dann werden sich die guten Freunde bald zurückziehen, und dann—

Christus. Freund Juda! sieh zu, dass nicht der Versucher Dich überfalle!

Alle. Beunruhige doch, Juda, den Meister nicht so sehr.

Judas. Wer sorgt, wenn ich nicht sorge? Bin ich nicht zum Seckelmeister von Lehrer bestellt?

of Jehovah should bring such a curse upon herself." And **John**, with pleading voice, added, "Dearest Master, for the sake of the Holy City and the Temple, I beg of thee go not thither, so that the opportunity may be wanting to those evil men to do the worst." "Or," said **Peter**, "go thither and display thyself in all thy majesty, so that the good may rejoice and the evil tremble." "Yes," cried all the twelve eagerly, "do that." **Philip** said, "Strike down thine enemies!" and all added earnestly, "And set up the kingdom of God among men." **Jesus** answered, "Children, that which you desire shall come to pass in due time, but my ways are appointed to me by my Father, and thus saith the Lord, My thoughts are not as your thoughts, and my ways are not as your ways."

Then, as if to cut short a useless discussion, he said, "Peter!" **Peter** replied, "What wilt thou, Lord?" and the Lord continued, "It is now the first day of unleavened bread, in which the law commands that we should eat the Passover; you, both Peter and John, go forward and prepare the Passover that we may eat it in the evening." **Peter** and **John**, who stood the one on his left and the other on his right, asked, "How wilt thou, Lord, that we prepare the Passover?" **Jesus** said, "When you come into the city there shall meet you a man bearing a pitcher of water, follow ye him, and wheresoever he shall go in, say ye to the good man of the house, 'The Master says, Where is the guest-chamber where I may eat the Passover with my disciples?' and he will show you a large upper chamber, furnished and prepared; there make ready the Passover." "Thy blessing, O best of masters!" said **Peter**. He and John knelt down on either side of their Lord, **Jesus** placed his right hand on the head of John and his left on the head of Peter, exclaiming, "God's blessing be with you."

Peter and John having departed, **Jesus** said to the others, "Accompany me for the last time to the House of my Father. To-day you will go with me thither; to-morrow——" Then **Judas**, who had for some time past stood apart, came forward and said, "But, Master, allow me; if thou wilt really leave us, make some arrangement for our future support. Look here," he added, pointing to the small bag almost empty of coin, which he carried in his girdle, "there is not enough here for one day more." **Jesus** looked upon him, and said, "Judas, do not be more anxious than is needful." But **Judas** went on muttering, and looking, not at his Lord, but at the bag, "How well the value of that uselessly wasted ointment would have lain therein! How long we could have lived on it without care!" **Jesus** reproved him, saying, "You have never lacked anything hitherto and, believe me, that what is necessary will not fail you in time to come." **Judas** said, "But, Master, when thou art no longer with us our good friends will soon draw back, and then——" **Jesus** said unto him, "Friend Judas, beware lest thou fall into temptation." **The other Disciples** who had listened to this conversation then interrupted, saying all together, "Judas, trouble not the Master so much." **Judas** retorted, "Who will take thought if I do not? Have I not been appointed by the Master to carry the bag?" "Thou hast,"

Christus. Das bist du, aber ich fürchte——

Judas. Auch ich fürchte, dass es hier bald leer sein und leer bleiben wird.

Christus. Juda! Vergiss nicht meiner Warnung! Nun lasst uns weiter gehen! Mich verlangt es, im Hause meines Vaters zu sein. [*Geht ab mit den* Jüngern, JUDAS *bleibt zurück.*

DRITTE SZENE.

JUDAS *allein.*

Soll ich ihm noch nachgeh'n? Ich habe wenig Lust dazu. Das Benehmen des Meisters ist mir unerklärbar. Seine grossen Thaten liessen hoffen, er werde das Reich Israels wiederherstellen. Aber er ergreift die Gelegenheiten nicht, die sich darbieten, und jetzt redet er beständig von Scheiden und Sterben und vertröstet uns in geheimnissvollen Worten auf eine Zukunft, die mir zu weit und in dunkler Ferne liegt. Ich bin des Hoffens und Harrens müde. Ich sehe wohl, es steht bei ihm nichts in Aussicht, als in fortwährender Armuth und Niedrigkeit, das Leben hinschleppen, und anstatt der erwarteten Theilnahme an seinem herrlichen Reich, vielleicht gar mit ihm verfolgt und eingekerkert werden. Ich will mich zurückziehen. Zum Glück war ich immer klug und vorsichtig und habe aus dem Seckel hie und da eine Kleinigkeit für den Fall der Noth bei Seite gelegt. Wie gut stünden mir jetzt jene 300 Denare welche die Thörin in einer unnützen Ehrenbezeugung weggeworfen hat. So würden jetzt, wenn sich die Gesellschaft—wie es scheint—auflösen muss, die dreihundert Denare in meinen Händen bleiben. . . Dann wäre ich geborgen auf lange Zeit! So aber muss ich auf Mittel sinnen, wo oder wie ich einen Erwerb finden könnte.

[*Bleibt sinnend stehen.*

VIERTE SZENE.

JUDAS. *Der* Händler DATHAN.

Dathan. Judas—die Lage ist günstig, er ist allein. Er scheint in grosser Verwirrung. Ich muss Alles anwenden, ihn zu gewinnen. Freund Judas!

Judas. Wer ruft!

Dathan. Ein Freund. Ist dir etwas Trauriges begegnet? Du denkst so tief nach.

Judas. Wer bist du?

Dathan. Dein Freund, dein Bruder.

Judas. Du? Mein Freund, mein Bruder?

Dathan. Wenigstens wünsche ich es zu werden. Wie steht es mit dem Meister? Auch ich möchte in seine Gesellschaft kommen.

Judas. In seine Gesellschaft? . . .

Dathan. Hast du ihn etwa verlassen? Steht es schlimm mit ihm? Sage es mir, damit ich mich darnach richte.

Judas. Wenn du schweigen kannst—

Dathan. Sei versichert.

Judas. Es steht nicht mehr gut mit ihm. Er sagt es selbst, seine

said **Jesus**, "but I fear——" "And I also fear," interrupted **Judas**, "that soon it will be empty and remain so." Then **Jesus** went close up to him, and said gravely and gently, "Judas, forget not my warning. Arise, now let us go hence, I desire to be in the House of my Father." Jesus then, followed by his disciples, excepting Judas, passed on to the city.

Judas, being left alone, said to himself—

"Shall I follow him any longer? I do not much care to do so. The Master's conduct to me is very inexplicable. His great deeds allowed us to hope that he would restore again the kingdom to Israel. But he does not seize the opportunities that offer themselves, and now he constantly talks of parting and dying, and puts us off with mysterious words about a future which lies too far off in the dim distance for me. I am tired of hoping and waiting. I can see very well, that with him there is no prospect of anything but continued poverty and humiliation,—and instead of the sharing, as we expected, in his glorious kingdom, we shall perhaps be persecuted and thrown into prison with him. I will draw back. It is a good thing that I was always prudent and cautious, and have now and then laid aside a trifle out of the bag, in case of need. How useful I should find those 300 pence now, which that foolish woman threw away on a useless mark of respect. If, as seems likely, the society is about to dissolve, they would have remained in my hands—then I should have been safe for a long while to come. As it is, I must consider the question, where and how I can find subsistence."

As he stood alone under the trees, perplexed and troubled, **Dathan** appeared in the background, and spying Judas, said to himself, "The occasion is favourable. He is alone and seems much perplexed. I must try everything in order to secure him." Then stepping forward he laid his hand upon the shoulder of Judas, exclaiming, "Friend Judas!" Judas started as if a serpent had stung him, and striking his head with his hand cried, "Who calls?" "A friend," said **Dathan**; "has anything sad happened to thee? Thou art so absorbed in thought." **Judas**, staring wildly, asked, "Who art thou?" "Thy friend, thy brother," said **Dathan**. **Judas**, starting backward, exclaimed, "Thou my friend, my brother?" "At least," said **Dathan**, "I wish to be so. How is it with the Master? I also would like to become one of his disciples." **Judas** said, "One of his disciples?" "Why?" said **Dathan**; "hast thou then forsaken him? Are things not well with him? Tell me, that I may know how to act." Then **Judas** said unto him, "Canst thou keep silence?" "Be assured of that," said **Dathan**. "Then," answered **Judas**, "it is no longer going well with him. He says himself his last hour has come." And then **Judas** rapidly ran over the various predictions of

letzte Stunde sei gekommen. Ich will ihn verlassen denn er bringt uns noch alle ins Verderben. Ich bin Seckelmeister—sieh' her, wie es hier steht.

Dathan. Freund, dann bleibe ich wie ich bin.

FUENFTE SZENE.

DATHANS *Genossen schleichen herbei.*

Judas. Wer sind diese? Ich will nicht weiter reden.

Händler. Bleibe, Freund, es wird dich nicht gereuen.

Judas. Wozu seid ihr hiehergekommen?

Händler. Wir wollen nach Jerusalem zurück und dir Gesellschaft leisten, wenn es dir gefällt.

Judas. Wollt ihr vielleicht dem Meister nachgehn?

Händler. Ist er nach Jerusalem?

Judas. Zum letzten Male, wie er sagt.

Händler. Zum letzten Male? Wird er sich denn gar nicht mehr aus dem Judenland entfernen?

Judas. Was fragt ihr so eifrig? Wollt ihr seine Anhänger werden?

Händler. Warum nicht, wenn günstige Aussichten da sind?

Dathan. Erkläre näher, Juda, was du vorhin sagtest, dass er euch ins Verderben bringe.

Judas Er sagt uns immer, sorgt nicht für morgen—wenn ihm aber heute oder morgen etwas widerfährt, stehen wir Alle bettelarm da. Sorgt ein Meister so für die Seinen?

Händler. Da sieht es freilich schlimm aus.

Judas. Dabei liess er erst heute die unsinnigste Verschwendung zu, die ihm ein thörichtes Weib zu Ehren machte, und da ich es missbilligte, traf ich auf vorwurfsvolle Blicke und Reden.

Dathan. Und du kannst ihm noch gut sein?

Booz. Und willst noch länger bei ihm bleiben?

Dathan. Du solltest selbst für deine Zukunft sorgen, es wäre an der Zeit.

Judas. Darauf sinne ich eben. Aber wo gleich ein gutes Fortkommen finden?

Dathan. Da brauchst du nicht lange zu suchen, die schönste Gelegenheit bietet sich dar.

Judas. Wo? wie?

Händler. Hast du nichts gehört von dem Ausschreiben das Hohen Rathes?

Ephraim. Eine solche treffliche Gelegenheit dein Glück zu machen findest du dein Leben lang gewiss nicht mehr.

Judas. Welches Ausschreiben?

Händler. Wer den nächtlichen Aufenthalt des Jesus von Nazareth angiebt dem soll eine anschnliche Belohnung zu Theil werden.

Judas. Eine Belohnung!

Händler. Wer kann sie leichter verdienen als du?

Dathan. [*für sich*]: Wir sind nahe am Ziel.

Händler. Bruder, verscherze dein Glück nicht!

Judas. Eine schöne Gelegenheit—soll ich sie aus den Handen lassen? . . .

disaster which he had heard from the lips of Jesus. "I intend to forsake him, for he will yet bring us all to ruin. See here," said he, producing the almost empty purse, "I am treasurer,—see how it stands with us." "Friend," said **Dathan**, shrugging his shoulders, "I shall remain as I am." At this moment six of Dathan's companions came up. **Judas**, alarmed, asked, "Who are these? I will not say another word." "Stay, friend," said one of the new comers, "you will not regret it." **Judas** said, "Why have you come here?" "We were going back to Jerusalem, and we will bear thee company if it please thee." **Judas**, suspiciously eyeing them, asked, "Do you also, perhaps, wish to go after the Master?" Then said the **Traders**, "Has he gone to Jerusalem?" "For the last time," said **Judas**; "so he says." "What?" said **they**, "for the last time? Is he then never going to leave the land of Judæa again?" "Why do you ask me that so eagerly?" said **Judas**. "Do you wish to become his followers?" "Why not," said the **Traders** with a laugh, "if the prospects are good;" and **Dathan** added, "Explain to us, **Judas**, the meaning of thy words that he would bring you all to ruin." And **Judas** replied: "He tells us always to take no thought for the morrow; but if to-day anything happened, we should all be as poor as beggars. Doth a master care thus for his own?" "Truly," said the **Traders**, "the look-out is bad." Then **Judas** related once more the story of Mary Magdalene's waste of precious ointment: "And at the same time, this very day, he permitted the most senseless waste, which a foolish woman was guilty of, thinking to obtain honour; and when I found fault with this, I only met with reproachful words and looks." "And thou canst still care for him after that," said the **Traders**, contemptuously, "and art still willing to remain with him? Thou shouldst take thought for thine own future; it is high time." "So I have been thinking," said **Judas**, "but how can I find a good opening?" Then said **Dathan**, "Thou hast not long to seek, for the fairest opportunity is awaiting thee." "Where? How?" said **Judas**, eagerly. "Hast thou not heard," said the **Traders**, "of the proclamation of the Council? Such a good opportunity of making thy fortune wilt thou never find again thy whole life long." **Judas's** eyes gleamed. "What proclamation?" he asked. The **Traders** said, "Whosoever gives information as to the nightly resort of Jesus of Nazareth shall receive a large reward." "A large reward!" said **Judas**. "Now who," said they, "can earn it easier than thou?" **Dathan** muttered to himself, "We have nearly attained our end." The **Traders** pressed Judas anew, "Brother, don't neglect this good fortune." **Judas** said, hesitatingly, "A fair opportunity. Shall I let it slip?" Then struck in

Dathan. Und bedenke: mit der Belohnung ist es nicht abgethan. Der Hohe Rath wird weiter für dich sorgen. Wer weiss, was aus dir noch wird!

Händler. Freund sage zu! Schlag ein, Freund!

Judas. Wohlan, es sei!

Dathan. Komm, Juda, wir führen dich sofort zum Hohen Rath.

Judas. Für jetzt muss ich dem Meister nach. Ich will zuerst auskundschaften, um sicher zu gehen.

Dathan. Nun, so gehen wir jetzt zum Hohen Rath und melden dich vorläufig an. Wann und wo aber treffen wir einander?

Judas. Nach drei Stunden werde ich mich in der Tempelstrasse einfinden.

Dathan. Brüder, ein Mann—

Judas. Ein Wort! [*Die* Händler *ab.*

SECHSTE SZENE.

JUDAS *allein.*

Das Wort ist gegeben. Es wird mich nicht reuen. Soll ich etwa dem entgegenkommenden Glücke aus dem Wege gehen? . . . Ja, mein Glück ist gemacht! Ich thue, was ich versprochen, lasse mich aber im Voraus bezahlen. Gelingt es dann der Priesterschaft, ihn gefangen zu setzen, geht es zu Ende mit ihm, so habe ich meine Schäflein im Trocknen, und noch dazu werde ich berühmt werden im ganzen Judenland als Einer, der geholfen hat, das Gesetz Mosis zu retten, und ernte Dank und Lohn. Siegt aber der Meister . . . . dann werde ich mich ihm reumüthig zu Füssen werfen. Er ist ja gut; ich habe nie gesehen, dass er einen Reumüthigen von sich gestossen. Er wird mich wieder aufnehmen und ich habe dann das Verdienst, dass ich die Entscheidung herbeigeführt habe. Ich will mich nicht ganz lossagen und die Brücke hinter mir nicht abbrechen, damit ich zurück kann, wenn es vorwärts nicht mehr gehen will. Judas, du bist ein Kluger Mann . . . . aber bange ist mir doch, vor den Meister zu treten. Ich werde seinen durchdringenden Blick nicht ertragen können, und meine Gefährten sie werden es mir, ich fürchte, am Gesicht ansehen, dass ich ein — nein! das will ich nicht sein, ich bin kein Verräther! Was thue ich denn, als dass ich den Juden anzeige, wo der Meister zu treffen ist? das ist doch kein Verrath, dazu gehört mehr. Weg mit diesen Grillen! Muth, Judas, es handelt sich um deine Versorgung!

SIEBENTE SZENE.

Stadtgasse.—BARUCH. *Gleich darauf* PETRUS *und* JOHANNES. *Dann* MARKUS.

Baruch. [*Geht mit dem Wasserkruge zum Brunnen.*] Es drängen heute die Geschäfte sehr. An diesem Osterfeste wird es nicht an Arbeit fehlen; denn der grosse Zudrang der Pilger lässt nichts Anderes erwarten. Es muss mein Herr auf viele Gäste rechnen, da er sich so geschäftig stets im Hause herumtreibt.

[*Er schöpft Wasser.*

Dathan, "The reward is not all. The Council will look after thee in the future. Who knows what might not yet come of it for thee!" "Consent, friend! Strike the bargain," cried all the **Traders** together. **Judas** hesitated one moment and then clasped Dathan's hand saying, "Well, be it so." "Come, Judas," said **Dathan**, "we will bring thee straightway to the Council." But **Judas** said, "No, I must first go after the Master, and so obtain information in order to make things sure." **Dathan** said, "Well then, we will go to the Council and report you in the meantime. But when and where shall we meet?" "In three hours you will find me in the street of the Temple," replied **Judas**. **Dathan** said, "Brother, one word —" Judas then shook hands all round with the traders. "Done!" exclaimed **Judas**, as Dathan and the traders left him.

Judas was now alone. He walked to and fro under the trees and said to himself:—

"My word is given; I shall not repent of it. Shall I avoid the good fortune which is coming to meet me? Yes, my fortune is made. I will do what I promised, but will make them pay me in advance. If, then, the Priests succeed in taking him prisoner,—if his reign is over,—I have assured my own prospects, and will, besides, become famous through all Judæa, as a man who has helped to save the law of Moses, and shall reap praise and glory. But if the Master shall gain the victory, then—yes, then—I will cast me down repentant at his feet, for he is good. I have never seen him drive the penitent from him. He will take me back again, and then I shall have the credit of bringing about the decision. Anyhow, I'll take good care to leave a bridge behind, that, should I be unable to go forward, I can return. This plan is well thought out. Judas, thou art a prudent man! And yet I feel a little afraid to meet the Master, for I shall not be able to bear his keen, searching look, and my comrades will see by my face that I am a —— No! I will not be that! I am no traitor! What am I going to do but let the Jews know where the Master is to be found? That is no betrayal. Betrayal is something more than that. Away with these fancies! Courage, Judas, thy future is at stake!"

Judas, who had started with horror when he first mentioned the word traitor, resolved to play his appointed rôle and departed to find Jesus.

And it came to pass that when Peter and John were still on their way to Jerusalem, **Baruch**, the servant of Mark, came out into the street with a pitcher for water which he went to get filled at the well.

As he went he said to himself, "There is a great deal of business to-day, there will be no lack of work this Passover; from the great crowd of pilgrims, we can expect nothing else. My master must expect many guests, as he is already making so much to-do in the

Johannes. [*Mit* PETRUS *von der andern Seite kommend.*] Sieh'! hier ist Jemand am Brunnen!

Baruch. [*Noch schöpfend.*] Es muss Besonderes für dieses Osterfest im Werke sein, indem die Herren des Rathes so hin und wieder laufen. [*Geht mit dem Kruge seinem Hause zu.*

Petrus. Dieser ist's. Er trägt den Wasserkrug, wie uns der Meister das Zeichen gab.

Johannes. So wollen wir ihm folgen. [*Gehen nach.*

Baruch. [*Umschend vor der Thüre des Hauses.*] Wollt ihr mit mir, o Freunde? Seid willkommen!

Johannes. Wir wünschten mit deinem Herrn zu sprechen.

Baruch. Gedenket Ihr vielleicht das Ostermahl bei uns zu halten?

Petrus. Ja, der Meister gab uns den Auftrag, bei deinem Herrn die Bitte d'rum vorzutragen.

Baruch. Kommet nur mit mir! Denn meinem Herrn wird's eine Freude sein, Euch in sein Haus aufzunehmen. Doch sieh'! [MARKUS *kommt.*] Da ist er selbst.—Sieh', Herr! hier bring' ich Gäste.

Markus. Willkommen, Fremdlinge! Womit kann ich Euch dienen?

Petrus. Unser Lehrer lässt dir sagen: Meine Zeit ist nah. Wo ist der Saal, dass ich das Osterlamm mit meinen Jüngern essen kann? Denn nahe ist meine Zeit. Bei dir will mit den Meinen ich Ostern halten.

Markus. O der Freude! Jetzt erkenn' ich euch. Ihr seid die Jünger des Wunderthäters, der das Augenlicht mir wieder gab! Wie hab' ich es verdient, dass er unter allen Häusern in Jerusalem mein Haus sich auserwählt, das heil'ge Mahl darin zu feiern? O ich Glücklicher! Gesegnet ist dies Haus, das er beehrt mit seiner Einkehr! Kommet, liebe Freunde! Ich will sogleich den Speisesaal euch weisen.

Petrus *und* **Johannes.** Guter Mann, wir folgen dir.

V. VORSTELLUNG.

Das heilige Abendmahl.

PROLOG.

Eh' der göttliche Freund hin in sein Leiden geht,
Gibt, von Liebe gedrängt, Er sich den Seinigen
Hin zur Speise der Seelen
Auf der irdischen Pilgerfahrt.

Sich zu opfern bereit, weiht er ein Opfermahl,
Das Jahrtausende fort bis zu der Zeiten Schluss
Der geretteten Menschheit
Seine Liebe verkünden soll.

Mit des Manna Genuss sättigte wunderbar
In der Wüste der Herr Israels Kinder einst,
Und erfreute die Herzen
Mit den Trauben aus Kanaan.

Doch ein besseres Mahl, wahrhaft vom Himmel her
Bietet Jesus uns dar. Aus dem Geheimnisse
Seines Leibes und Blutes
Quillt uns Gnade und Seligkeit.

house." When he was drawing the water, **John** and **Peter** came upon him. "See," said they, "there is someone at the well." **Baruch** not noticing them went on drawing the water, saying, "There must be something exceptional at this Passover, seeing the way in which the Rulers of the Council hasten about hither and thither." As he lifted the pitcher and turned to go, **Peter** said, "This is he who carries the pitcher of water that our Master gave us for a sign." Then said **John**, "Let us follow him." **Baruch** looked round as he came to the door of his master's house, and seeing the disciples said, "Will you come in with me, friends? you are welcome." "We wish," said **John**, "to speak with your master." "Perhaps," said **Baruch**, "you desire to take the Passover with us?" "Yes," said **Peter**, "the Master desired us to bring this request to your master." Then said **Baruch**, "Come with me. It will be a joy to my master to take you into his house. There see," he said, as Mark came out of the house, "there he is himself." See, master, I bring guests." "Welcome, strangers," said **Mark**, "how can I serve you?" Then said **Peter** unto him, "Our Teacher sent us to say unto thee, 'My time is at hand. Where is the hall where I can eat the Passover with my disciples? for my time is at hand. I will keep the Passover in thy house with my disciples.'" "Oh, joy!" exclaimed **Mark**, "now I recognise you as the disciples of the miracle-worker who restored to me the light of my eyes. How have I deserved that he should choose my house before all others that are in Jerusalem in which to celebrate the Passover? Oh, fortunate man that I am, that it should be my house which he honours with his presence. Come, dear friends, I will at once show you the hall." **Peter** and **John** replied, "Good friend, we follow thee." And they went into the house and found all things as Jesus had said unto them.

CHAPTER V.

PROLOGUE.—ACT V.

Ere the Heavenly Friend hence to His Passion goes,
To His own He Himself, urged by constraint of love,
Gives, as food to their spirits
On their pilgrimage here on earth.

Ready to offer Himself, here He doth consecrate
A sacrificial feast that shall last to the end of time,
And proclaim His love ever
Unto the ransomed of Adam's race.

In the desert of old, the Lord fed wondrously,
With the manna from heaven, Israel's children once,
And with grapes out of Canaan
Made He their failing hearts rejoice.

But a better food, and truly the bread of heaven,
Jesus offers to us. Out of the mystery
Of His Body and Blood
Flow for us grace and salvation.

Solo.—*Recit.*

Nun nähert sich die Stunde
Und die Erfüllung fängt sich an
Was längst in der Propheten Munde
Der Herr der Menschheit kund gethan.
An diesem Volke, spricht der Herr,
Hab' ich kein Wohlgefallen mehr.
Ich will nun keine Opfergaben
Von seinen Händen wieder haben.
Ich stifte mir ein neues Mahl,
Dies spricht der Herr,—und überall
Soll auf der ganzen Erdenrunde
Ein Opfer sein in diesem Bunde.

VORBILD.

Der Herr gibt dem Volke das Manna.—2. Mos., 16.

[Das Manna ist Vorbild des allerheiligsten Altarsakraments. Wie Gott die Israeliten auf ihrem mühevollen Zuge durch die Wüste, so nährt Jesus die Christen durch die Wüste dieses Lebens mit seiner heiligen Liebe.]

Das Wunder in der Wüste Sin
Zeigt auf das Mahl des neuen Bundes hin.

VORBILD.

Die Weintrauben aus Kanaan.—4. Mos., 13.

[Dasselbe wie im vorigen Bilde—ein schönes Gleichniss auf das Brod und den Wein des neuen Bundes.]

Chor.

Gut ist der Herr! Gut ist der Herr!
Das Volk, das hungert, sättigt Er
Mit einer neuen Speise
Auf wunderbare Weise.

Der Tod doch raffte alle hin,
Die assen in der Wüste Sin
Dies Brod im Ueberflusse.
Des neuen Bundes heilig Brod
Bewahrt die Seele vor dem Tod
Beim würdigen Genusse.

Gut ist der Herr! Gut ist der Herr!
Dem Volke einstens hatte Er
Den besten Saft der Reben
Aus Kanaan gegeben.

Doch dies Gewächse der Natur
War zum Bedarf des Leibes nur
Bestimmt nach Gottes Willen.

Solo.—*Tenor.*

Now doth the hour draw near
When all shall be fulfilled
Which God, by mouth of many a seer,
Of old to man revealed.
"This people"—thus, O Lord, saidst Thou—
"In them I have no pleasure now.
From sinful hands I will not take
The gifts and offerings that they make.
I consecrate a Banquet new."
(Thus saith the Lord): "The whole earth through,
One sacrifice this feast shall be
In the new Covenant with me."

[The seventh and eighth tableaux foreshadow the Last Supper. Both are marvellous displays of artistic skill in grouping hundreds of persons in a comparatively small space. The first is the gathering of the manna in the wilderness; the second the return of the spies from the Promised Land with a bunch of grapes so colossal as to cause two strong men to stagger beneath its weight. The whole of the stage is a mosaic of heads and hands. Four hundred persons, including 150 children, are grouped in these two great living pictures, and so motionless are they that you might almost imagine that they were a group in coloured marble. The tableaux are conventional enough. Moses has his two gilt rays like horns jutting out of his head, the manna falls from above upon the stage like snow in a theatrical winter piece, and there is no attempt to reduce the dimensions of the bunch of grapes to credible proportions. The reference to the manna and to the land that flowed with milk and honey lead up to the institution of the Last Supper.]

The wonder in Sin's wilderness befell
Is symbol of this blessed feast as well.
The Lord is good! The Lord is good!
The hungry He provides with food,—
With heav'nly food to-day,
In new and wondrous way.

But death all those away has swept
Who in the wilderness were kept,
And with that bread relieved.
But the New Cov'nant's sacred Bread
Preserves the soul that else were dead,
If worthily received.

The Lord is good! The Lord is kind!
For when with thirst His people pined,
He gave the vine's best juice
That Canaan could produce.

But this fair fruit the earth hath grown
God for the body's need alone
Provided for our sake;

Des neuen Bundes heil'ger Wein
Wird selbst das Blut des Sohnes sein,
Der Seele Durst zu stillen.
Gut ist der Herr! Gut ist der Herr!
Im neuen Bunde reichet Er
Sein Fleisch und Blut im Saale
Zu Salem bei dem Mahle.

HANDLUNG.

JESUS *hält mit seinen* Jüngern *das letzte Paschamahl und stiftet das Mahl des neuen Bundes zu seinem Andenken.*

ERSTE SZENE.

Im Speisesaale. CHRISTUS *und die* Zwölfe.

[*Stehend an der Tafel.*]

Christus. Schnlichst habe ich darnach verlangt, dieses Osterlamm noch mit Euch zu essen, ehe ich leide. Denn ich sage Euch: Von nun an werde ich es nicht mehr essen, bis es erfüllt sein wird im Reiche Gottes. Vater! Ich danke dir für diesen Trank der Reben. [*Trinkt und reicht den* Jüngern *den Becher.*] Nehmet hin und theilet ihn unter Euch, denn ich sage Euch, ich werde von nun an von dem Gewächse des Weinstockes nicht mehr trinken, bis das Reich Gottes kommt.

Die Apostel. Ach Herr, so ist dieses das letzte Osterfest?

Christus. Einen Trank werde ich im Reiche Gottes, meines Vaters, mit Euch trinken, wie geschrieben steht: Aus dem Strome der Seligkeit wirst du sie tränken.

Petrus. Meister, wenn dieses Reich erscheinen wird, wie werden dann die Plätze ausgetheilt?

Jakobus der Aeltere. Wer von uns wird den Vorrang haben?

Thomas. Wird etwa Jedem ein besondres Land zur Herrschaft zugetheilt?

Bartholomäus. Das dürfte wohl das beste sein; so würde sich kein Streit mehr unter uns erheben.

Christus. So lange schon bin ich unter Euch und Ihr seid noch so sehr im Irdischen befangen!—Allerdings bereite ich Euch, die Ihr meine Versuchungen mit mir ausgehalten hat, das Reich zu, wie es mir mein Vater zubereitet hat, dass Ihr in meinem Reiche an meinem Tische esset und trinket, und auf Thronen sitzet, die zwölf Stämme Israels zu richten. Merket aber wohl, die Könige der Völker herrschen über sie und die Gewalthaber werden Wohlthäter genannt. Bei Euch aber soll es nicht so sein. Sondern der Grösste unter Euch sei wie der Geringste, und der Vornehmste, wie Euer Diener! Denn wer ist grösser, der am Tische sitzet, oder der beim Tische dient? Nicht wahr, der am Tische sitzt? Ich aber bin mitten unter Euch wie einer, welcher dient. [*Legt das Oberkleid ab, umgürtet sich mit einem weissen Tuche, giesst Wasser in ein Becken.*] Nun setzt Euch, liebe Jünger.

While the New Cov'nant's blessed wine
Shall be the sacred Blood Divine—
The soul's deep thirst to slake.
The Lord is good! The Lord is good!
He in the Covenant renew'd
Doth give, in Salem's hall,
His Flesh and Blood for all.

THE LAST SUPPER.

In the upper chamber which Mark had prepared for the Passover, Jesus and his disciples stood round a long table. Jesus stood in the centre, with Peter on his right and John upon his left. Judas, sullen and scowling, sat next to Peter, and the other disciples were arranged in their order. The table was covered with a white cloth with embroidered edges. On the cloth stood a flagon of wine and several cups, and a plate on which lay a loaf of bread. **Jesus**, standing in the midst, said unto them, "With longing have I desired to eat this Passover with you before I suffer, for I say unto you I will not any more eat thereof until it be fulfilled in the kingdom of God." **Jesus** then took the cup, and lifting it with both hands, looked up to heaven and said, "I thank thee for this fruit of the vine." Then drinking of it he passed the cup to **Peter**, who also drank and passed it to **Judas**, who in his turn, after drinking, passed it to the next disciple, and so on until it went all round. "Take this," said **Jesus**, as he passed the cup to **Peter**, "and divide it amongst yourselves, for I say unto you, I will not drink henceforth of the fruit of the vine until the kingdom of God comes." Then exclaimed **all the disciples** together, "Alas, Lord, is this then the last Passover?" **Jesus** said unto them, "There is a cup which I will drink with you in the kingdom of God my Father. As it is written, 'Thou shalt make them drink of the river of thy pleasures.'" Then said **Peter** unto him, "Master, when this kingdom shall appear, how will the offices be portioned out?" "Who amongst us," said **James the Elder**, "will have the first place?" Then **Thomas** said, "Will each one of us have lordship over a separate land?" "That would be much the best," said **Bartholomew**; "then no dispute would arise amongst us." Then **Jesus** looked upon them and said, "So long a time have I been amongst you, and are you still entangled in earthly things? Verily, I appoint unto you, which have continued with me in my temptations, the kingdom which my Father has appointed unto me, that you may eat and drink with me in my kingdom, and sit on thrones judging the twelve tribes of Israel. But remember, the kings of the Gentiles exercise lordship over them, and they that exercise authority over them are called benefactors, but ye shall not be so. He that is greatest among you let him be as the least, and the chief as your servant. For whether is greater he that sitteth at meat or he that serveth? Is not he that sitteth at meat; but I am among you as one that serveth."

Thereupon John removed the long purple robe from the shoulders of Jesus, and handed him a white linen towel with which he girded himself round the middle. Then came **Baruch** in, carrying a ewer

Die Apostel. Was will er wohl thun?

Christus. Petrus! Reiche mir deinen Fuss!

Petrus. Herr, die Füsse willst du mir waschen?

Christus. Was ich thue, verstehst du jetzt nicht, du wirst es aber nachher verstehen.

Petrus. Herr! In Ewigkeit sollst du mir die Füsse nicht waschen!

Christus. Wenn ich dich nicht wasche, so wirst du keinen Antheil an mir haben.

Petrus. Herr, wenn das ist, nicht allein die Füsse, sondern auch die Hände und das Haupt!

Christus. Wer gewaschen ist, bedarf mehr nicht, als dass er die Füsse wasche, so ist er ganz rein. [*Wäscht allen* Jüngern *die Füsse; nachdem er das Oberkleid wieder angethan hat, steht er im Kreise umhersehend.*] Ihr seid jetzt rein—aber nicht alle! [*Setzt sich.*] Wisset Ihr, was ich Euch gethan habe? Ihr nennt mich Meister und Herr und Ihr redet recht, denn ich bin es. Wenn nun ich Euch die Füsse gewaschen habe,—ich, der Herr und Meister, so sollt auch Ihr, einer dem andern, die Füsse waschen. Denn ich habe Euch ein Beispiel gegeben, dass auch Ihr so thuet, wie ich Euch gethan habe. Fürwahr! Fürwahr! Der Diener ist nicht grösser als Derjenige, der ihn gesandt hat. Da Ihr dieses wisset, selig seid Ihr, wenn Ihr es thut. [*Nachdem er wieder aufgestanden ist.*] Kinder! Nicht mehr lange werde ich bei Euch sein. Damit aber mein Andenken niemals unter Euch ersterbe, will ich Euch ein ewiges Denkmal hinterlassen und so immer bei Euch und unter Euch wohnen. Der alte Bund, den mein Vater mit Abraham, Isaak und Jakob geschlossen, hat sein Ende erreicht. Und ich sage Euch: Ein neuer Bund fängt an, den ich heute feierlich in meinem Blute stifte, wie der Vater mir aufgetragen—und dieser wird dauern bis alles vollendet sein wird. [*Er nimmt das Brod, segnet und bricht es.*] Nehmet hin und esset! Diess ist mein Leib, der für Euch hingegeben wird. [*Er giebt jedem der* Jünger *einen kleinen Theil.*] Thut das zu meinem Gedächtniss! [*Nimmt den Kelch mit Wein und segnet ihn.*] Nehmet hin und trinket Alle daraus, denn diess ist der Kelch des neuen Bundes in meinem Blute, welches für Euch und für Viele wird vergossen werden zur Vergebung der Sünden. [*Er reicht allen den Kelch.*] So oft Ihr dieses thut, thut es zu meinem Gedächtniss!

[*Setzt sich.*

of water and a basin. As they looked in amazement one at another, **Jesus** said unto them, "Now sit down, beloved disciples." Then said the **disciples** one to another, "What is he going to do?" **Jesus**, turning to Peter, said, "Peter, reach me thy foot!" **Peter**, starting backward in amazement, said, "Lord, dost thou wash my feet?" Then said **Jesus**, "What I do thou knowest not now, but thou shalt know hereafter." **Peter** replied stoutly, "Lord, thou shalt never to all eternity wash my feet." But **Jesus** said, "If I wash thee not thou shalt have no part with me." **Peter** said, "Lord, if it be so, then not my feet only, but also my hands and my head." But **Jesus** answered, "He that is washed needeth not save to wash his feet, but is clean every whit." Then, stooping down, **Baruch** poured the water over the feet of Peter, and Jesus dried them with a towel. The other disciples took the sandals off their feet, whispering to themselves in wonder as to what this might mean. Jesus washed the feet of Judas as those of the others. Last of all he washed the feet of John also. Then he washed his hands, Baruch pouring the water over them. After which he took off the towel, and John placed his mantle once more upon his shoulders. Looking around upon the twelve, he said, "Ye are now clean, but not all." **Jesus** then seated himself in the midst of them.

Then said **Jesus** unto them, "Do you know what I have done unto you? Ye call me Master and Lord, and ye do well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done unto you. Verily, verily, the servant is not greater than he that sent him. If ye know these things, happy are ye if ye do them." Then **Jesus** stood up again and said, "Children, but for a little while shall I be with you. That my memory may never perish from among you, I will leave behind an everlasting memorial, and so I shall ever dwell with you and amongst you. The old Covenant which my Father made with Abraham, Isaac, and Jacob has reached its end, and I say unto you, a new Covenant begins, which I solemnly consecrate to-day with my blood, as the Father has commanded me, and this Covenant will last until all be fulfilled." Jesus then took the bread, lifted it up before him, and, replacing it on the table, looked up to heaven and blest it. Then lifting it up again, he broke it in two, saying, "Take, eat, this is my body which was broken for you." Then passing round the table, he placed a morsel of bread with his own hand into the mouth of each of the disciples. All took it reverently, but Judas bit at it almost as a dog snatcheth meat from its master's hand. After **Jesus** had returned to his place, he said, "This do in remembrance of me." In like manner he took the cup and blest it, and said, "Take this, and drink ye all of it: for this is the cup of the New Testament in my blood, which is shed for you and for many for the remission of sins." Then passing round the table again he gave each of them to drink, and, returning to his place, he said, "As often as ye do this, do it in remembrance of me." During the time Jesus went round the table administering the bread and wine to his disciples, there was heard in the distance a chorus of angels singing.

ENGELS-CHOR WAEHREND DES HEILIGEN ABENDMAHLS.

O der Demuth! o der Liebe!
Sehet dort den Heiland knie'n,
Zu den Füssen seiner Jünger
Knechtesdienste zu vollzieh'n.
O gedenket dieser Liebe!
Liebet auch, wie Er geliebt!
Uebet auch die Liebesdienste,
Die der Heiland hat geübt.

Johannes. Bester Lehrer, nimmer will ich deiner Liebe vergessen, du weisst es, dass ich dich liebe! [*Sinkt an* CHRISTI *Brust.*

Die Apostel. O Liebevollster, ewig wollen wir mit dir vereinigt bleiben.

Petrus. Dieses heilige Mahl des neuen Bundes soll nach deiner Anordnung immer so unter uns fortgesetzt werden.

Matthäus. Und, so oft wir es feiern, werden wir deiner gedenken.

Alle. Geliebtester Lehrer! O göttlicher, o bester Freund und Lehrer!

Christus. Meine Kinder! Bleibet in mir, und ich bleibe in Euch. Gleich wie der Vater mich geliebt hat, so habe auch ich Euch geliebt. Bleibet in meiner Liebe! Wenn ihr meine Gebote haltet, so bleibet ihr in meiner Liebe. Aber — ach! Muss ich es sagen? — Die Hand meines Verräthers ist mit mir auf dem Tisch.

Mehrere Apostel. Wie, ein Verräther zwischen uns?

Petrus. Ist es möglich?

Christus. Wahrlich, wahrlich sage ich Euch: Einer aus Euch wird mich verrathen.

Andreas. Herr, einer von uns Zwölfen?

Christus. Ja, einer von den Zwölfen! Einer, der mit mir die Hand in die Schüssel tunkt, wird mich verrathen. Es wird die Schrift erfüllt werden: Der das Brod mit mir isst, wird seinen Fuss gegen mich aufheben.

Thomas *und* **Simon.** Wer sollte dieser Treulose sein?

Matthäus. Herr, du siehst in aller Herzen, du weisst auch, dass ich es nicht bin.

Die beiden Jakobus. Nenne ihn öffentlich, den Schändlichen!

Judas. Herr, bin ich es?

Thaddäus. Lieber mein Leben für dich, als solch einen Schritt!

Bartholomäus. Lieber würde ich vor Scham in die Erde versinken.

Christus. [*Zu* JUDAS.] Du hast es gesagt. [*Zu Allen.*] Der Menschensohn geht zwar hin, wie es beschlossen ist; weh aber demjenigen, durch welchen der Menschensohn verrathen wird! Besser wäre es diesem Menschen, wenn er nie geboren wäre!

Petrus. [*Leise zu* JOHANNES.] Wer ist es, von dem er redet?

Johannes. [*Leise zu* JESUS.] Herr, wer ist es?

Christus. [*Leise zu* JOHANNES.] Der ist's, dem ich das eingetunkte Brod reichen werde.

Mehrere Apostel. Wer mag es doch sein?

Christus. [*Nachdem er* JUDAS *das Brod gereicht hat.*] Was du thust, das thue bald! [JUDAS *eilt aus dem Saale.*

CHORUS OF ANGELS.

Oh! the lowly love and tender!
See the Saviour kneeling still
At the feet of His disciples,
Loving service to fulfil.
Oh! this love remember ever!
Love as He has loved, and do
Unto others loving service
As your Lord has done to you.

Then **John** in an ecstasy of affection exclaimed, "Oh, best of masters, never will I forget thy love! Thou knowest that I love thee," and leaning forward he laid his head on the breast of Jesus. The rest of the twelve, who were sitting with clasped hands, with the exception of Judas, who sat apart moody and sullen, exclaimed together, "O Master, who art so full of love for us, ever will we remain united with thee." Then said **Peter**, "This holy meal of the New Covenant shall ever be celebrated amongst us according to thy commandment." And **Matthew** added, "And as often as we shall keep it, we will remember thee!" Then cried they all, "O best teacher, O divine one! O best friend and teacher!" And **Jesus** looking upon them, said, "My children, abide in me, and I in you! As the Father has loved me, so have I also loved you, continue ye in my love. But, alas, must I say it! the hand of him who betrays me is with me at the table!" Judas started, but the confusion of the disciples caused his guilty look to be unnoticed. Several of the disciples exclaimed, "What! a traitor amongst us!" "Is it possible?" said **Peter**. Then **Jesus** said, "Verily, verily, I say unto you, one of you shall betray me." "Lord," said **Andrew**, "one of us twelve?" "Yes," replied **Jesus**, "one of the twelve, who dipped his hand in the dish with me, shall betray me. So the Scriptures shall be fulfilled, He that eateth bread with me hath lifted up his heel against me." **Thomas** and **Simon**, speaking together with the same thought and same words, asked, "Who can this faithless one be?" while **Matthew** said, "Lord, Thou seest all hearts, Thou knowest that it is not I,"—and the two **Jameses** cried, "Name him publicly, the traitor!" Then while these words were on their lips, **Judas**, fearing lest his silence should be observed, started forward and asked furtively, "Lord, is it I?" but, excepting by Jesus, his words passed unnoticed. **Thaddeus** exclaimed, "I would rather give my life for thee than that such a deed should be done"; and **Bartholomew**, "I would rather sink into the earth with shame." **Jesus** looking towards Judas said, "Thou hast said it." Turning to the rest **Jesus** continued, "The Son of Man goeth indeed, as it is written of him, but woe unto that man by whom the Son of Man is betrayed; better were it for him that he had never been born!" **Peter** leaning over to John, whispered to him to ask Jesus who it was. Then **John** whispered to Jesus, saying, "Lord, who is it?" **Jesus** answered, speaking so low as to be heard by John alone, "He it is to whom I shall give a sop after I have dipped it." **The other Apostles**, who had not heard this, kept on asking, "Who can it be?" **Jesus**,

Thomas. [*Zu* SIMON.] Warum geht Judas fort?
Simon. Vermuthlich schickt ihn der Meister, etwas einzukaufen.
Thaddäus. Oder ein Almosen an die Armen auszutheilen.

ZWEITE SZENE.

Christus. Jetzt wird des Menschen Sohn verherrlichet und Gott durch ihn. Wenn nun Gott durch ihn verherrlicht ist, so wird ihn auch Gott bei sich verherrlichen und bald wird er ihn verherrlichen.—Kindlein! Eine kleine Weile bin ich noch bei Euch. Ihr werdet mich suchen, aber, wie ich den Juden gesagt habe: Wo ich hingehe, dahin könnt Ihr nicht kommen, so sage ich jetzt auch Euch.

Petrus. Herr, wo gehst du hin?

Christus. Wohin ich gehe, dahin kannst du mir jetzt nicht folgen; du wirst mir aber später folgen.

Petrus. Warum kann ich dir jetzt nich folgen? Für dich gebe ich mein Leben!

Christus. Du willst dein Leben für mich geben? Simon! Der Satan hat verlangt, Euch sieben zu dürfen, wie man den Waizen siebt. Ich habe aber für dich gebeten, damit dein Glaube nicht sinke. Und wenn du einst bekehrt sein wirst, so stärke deine Brüder! In dieser Nacht werdet ihr Alle Euch an mir ärgern, denn es steht geschrieben: Ich werde den Hirten schlagen und die Schafe der Heerde werden zerstreut werden.

Petrus. Wenn sich auch Alle an dir ärgerten, ich werde es nicht thun. Herr, ich bin bereit, mit dir in den Kerker und in den Tod zu geh'n.

Christus. Wahrlich, wahrlich sage ich dir, Petrus! Heute, in dieser Nacht, noch ehe der Hahn zweimal gekräht hat, wirst du mich drei Mal verleugnen.

Petrus. Und wenn ich mit dir sterben müsste, so würde ich dich doch niemals verleugnen.

Alle. Meister, auch wir bleiben dir ewig treu! Keiner aus uns wird dich jemals verleugnen.

Christus. Hat Euch etwas gemangelt, da ich Euch ohne Seckel, Tasche und Schuhe aussandte?

Alle. Nein! Nichts.

Christus. Jetzt aber nehme jeder seinen Seckel, des gleichen auch die Tasche! Und wer es nicht hat, der verkaufe seinen Rock und kaufe ein Schwert. Denn es beginnt die Zeit der Prüfung, und ich sage Euch: Es muss an mir noch erfüllt werden, was geschrieben steht: Er ist unter die Uebelthäter gerechnet worden.

Petrus *und* **Philippus.** Herr, siehe da, zwei Schwerter.

Christus. Genug!—Lasst uns aufstehn und das Dankgebet sprechen. [*Mit den* Jüngern.] Lobet den Herrn, alle Völker!—Lobet ihn, alle Nationen! denn bestätiget ist über uns seine Barmherzigkeit; die Wahrheit des Herrn bleibet in Ewigkeit! [*Geht in den Vordergrund und bleibt dort eine Weile mit zum Himmel erhobenem Blick stehen; die* Apostel *stehen auf beiden Seiten, betrübt auf ihn hinsehend.*] Kinder! Warum seid Ihr so traurig und seh mich so bekümmert an? Euer Herz betrübe sich nicht. Ihr glaubet an Gott, glaubet auch an mich! Im Hause meines Vaters sind viele Wohnungen, und ich gehe jetzt hin, Euch einen Ort zu bereiten, und dann werde ich kommen und Euch zu mir nehmen, damit auch Ihr

taking a piece of bread, dipped it in the cup, placed it in the mouth of Judas, saying, "What thou doest, do quickly." Then Judas arose and hurried from the room. The disciples seeing his departure wondered among themselves, and **Thomas** said to Simon, "Why does Judas go away?" **Simon** replied, "Probably the Master has sent him to buy something," while **Simon** added, "or to distribute alms to the poor."

Judas being now gone, **Jesus** spoke to the eleven, saying, "Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me; but as I have said to the Jews, whither I go ye cannot come, even so now I say unto you." Then said **Peter** unto him, "Lord, whither goest thou?" **Jesus** answered, "Whither I go thou canst not follow me now, but thou shalt follow me later." **Peter** passionately cried, "Why can I not follow thee now? I will lay down my life for thy sake." Then **Jesus** looked upon him with compassion, and said, "Wilt thou lay down thy life for my sake? Simon! Simon! Satan hath desired to have thee that he may sift thee as wheat, but I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren! This night all ye shall be offended because of me, for it is written, 'I shall smite the shepherd, and the sheep of his flock shall be scattered abroad.'" **Peter** answered, "Although all shall be offended, yet will not I. Lord, I am ready to go with thee to prison and to death." **Jesus** said unto him, "Verily, verily, I say unto thee, Peter, to-day, even this night, before the cock crow twice thou shalt deny me thrice." Then said **Peter**, rising and clasping his hands, "Even if I should die with thee, I would never deny thee," and the other ten disciples said altogether with a loud voice, "Master, we also will always remain faithful to thee; none of us will ever deny thee."

Then said **Jesus** unto them, "When I sent you out without purse, or scrip, or shoes, lacked ye anything?" All replied with one voice, "No, nothing." Then said **Jesus**, "But now I say unto you, let everyone take his purse, and likewise his scrip, and whosoever hath not a sword, let him sell his coat and buy one, for now begins a time of trial; and I say unto you that thus it is written, and it must yet be accomplished in me, 'And he was reckoned among the transgressors!'" **Peter** then and **Phillip** each drew a sword from the scabbard which hung at his side under his cloak, exclaiming, "Lord, see here are two swords!" Then said **Jesus**, "It is enough. Let us stand up and give thanks." Then, standing, **Jesus** and all the disciples said together with a loud voice, "Praise the Lord, all ye people! praise him, all ye nations! for his merciful kindness is everlasting; the truth of the Lord endureth for ever."

Then Jesus, leaving the table, advanced to the foreground and stood for some time with his eyes raised to heaven, the disciples standing on either side watching him with troubled faces. Then **Jesus** said unto them, "Children, why are ye so sad, and why look ye on me so sorrowfully? Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you; and I will come again and receive you unto myself, that where I am there ye may be also.

seid, wo ich bin. Ich lasse Euch nicht als Waisen zurück. Ich hinterlasse Euch den Frieden, meinen Frieden gebe ich Euch: nicht wie die Welt ihn giebt, gebe ich ihn Euch. Haltet mein Gebot! Das ist mein Gebot, dass Ihr einander liebet, wie ich Euch geliebt habe. Daran sollen Alle erkennen, dass Ihr meine Jünger seid, wenn Ihr einander liebet.—Nun werde ich nicht mehr viel mit Euch reden: denn der Fürst dieser Welt naht heran, obgleich er nichts an mir zu suchen hat. Aber damit die Welt erkenne, dass ich den Vater liebe und so handle, wie es mir der Vater befohlen hat, so lasst uns von hinnen gehen! [*Gehen ab.*

VI. VORSTELLUNG.

Der Verräther.

PROLOG.

Ach! den offnen Feinden gesellt der falsche
Freund sich bei, und etliche Silberlinge
Tilgen aus dem Herzen des Thoren alle
Liebe und Treue.

Ruchlos geht er hin, dieser Undankbarste,
Abzuschliessen schändlichen Seelenhandel;
Feil ist ihm um schnöden Verrätherlohn der
Beste der Lehrer.

Gleicher Sinn verhärtete Jakobs Söhne,
Dass sie unbarmherzig den eignen Bruder
Um fluchwürd' gen Preis in der fremden Wuch'rer
Hände verkauften.

Wo das Herz dem Götzen des Geldes huldigt,
Da ist aller edlere Sinn getödtet,
Ehre wird verkäuflich und Manneswort und
Liebe und Freundschaft.

Solo.

Bist Judas du denn ganz verblendet
Von ungezähmter Gier nach Gut?
Für schnödes Geld des Meisters Blut
Verkaufen willst du? Schaudert dir die Seele nicht?
Zum Unheil schon dein Loos sich wendet,
Schon bricht herein das Strafgericht.
"Von euch wird Einer Mich verrathen,"
Und dreimal sprach der Herr das Wort,
Der sinnt die schlimmste aller Thaten;
Doch sein Gewissen hört es nicht.
Der Satan herrscht in seiner Brust,
Nach Sündengeld die böse Lust.

Chor.

"O Juda! Juda! welche Sünde!
Vollende nicht die Missethat!"—
Doch nein—vom Geize taub und blinde
Eilt Judas fort zum Hohen Rath,
Und wiederholt mit bösem Sinn,
Was einst geschah zu Dothain.

I leave you not as orphans. Peace I leave with you, my peace I give unto you. Keep my commandment. This is my commandment, that ye love one another as I have loved you! By this shall all men know that ye are my disciples, if ye love one another. Hereafter I will not talk much to you, for the Prince of this world cometh, although he hath nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment so do I. Let us go hence."

CHAPTER VI.

PROLOGUE.—ACT VI.

Unto open enmity now is added,
Woe is me, false friendship; pieces of silver
Do away, in the heart of the fool, all traces of
Love and devotion.

In his infamy goes he, this most ungrateful,
Selling a soul, to conclude a shameful traffic;
He for base reward consents to betray the
Noblest of teachers.

Such a spirit hardened the hearts of Jacob's
Sons, that they, unpitying, their own brother,
For a shameful price and worthy of curses,
Sold to the stranger.

Where the heart pays homage to Mammon's idol
There all nobler feeling is dead and vanished—
Honour's bought and sold—and a man's word also,—
Love, too, and friendship.

O Judas! art thou blinded quite
By untamed greed of gold and gear?
And wouldst thou sell thy Master dear
For base gain? Shudders not thy soul in dire affright?
Thy lot has passed into the night.
Already doth thy doom appear.

"'Tis one of you that shall betray"—
Three times the Lord thus spoke to him—
Who 's purposed his own soul to slay—
Yet is his conscience dull and dim,
For Satan rules his heart within,
And lust for gold that's won by sin.

"Oh! Judas! but one moment stay,
Oh! finish not this foulest deed!"
But no!—for, deaf and blind with greed,
To the Council Judas hastes away,
And there repeats, in evil trade,
The bargain once at Dothan made.

Vorbild.

Die Söhne Jakobs verkaufen ihren Bruder Joseph um zwanzig Silberlinge.
1 Mos., 37, 29.

[Dieses Bild deutet auf den Verrath Judas', welcher seinen Herrn an die Pharisäer um 30 Silberlinge überlieferte.]

Solo.

Was bietet für den Knaben ihr,
So sprachen Brüder, wenn ihn wir
Euch käuflich übergeben ?
Sie geben bald um den Gewinn
Von zwanzig Silberlinge hin
Des Bruders Blut und Leben.

Was gebt ihr mir ? Wie lohnt ihr mich,
Spricht der Iskariot, wenn ich
Den Meister euch verrathe ?
Um dreissig Silberlinge schliesst
Den Blutbund er,—und Jesus ist
Verkauft dem Hohen Rathe.

Chor.

Was hier sich uns vor Augen stellt,
Ist ein getreues Bild der Welt.
Wie oft habt ihr durch eure Thaten
Auch euern Gott verkauft, verrathen?
Vor Josephs Brüdern graut euch hier
Und einem Judas fluchet ihr,
Und wandelt doch auf ihren Wegen;
Denn Neid und Geiz und Bruderhass
Zerstören ohne Unterlass
Der Menschheit Frieden, Glück und Segen.

Handlung.

Judas *kommt in das Synedrium und verspricht um dreissig Silberlinge seinen Meister in die Hände der* Pharisäer *zu liefern; diese beschliessen den Tod* Jesu.

ERSTE SZENE.

Der Hohe Rath.

Kaiphas. Eine erfreuliche Kunde, versammelte Väter, habe ich Euch mitzutheilen. Der vermeintliche Prophet aus Galiläa wird hoffentlich bald in unseren Händen sein. Dathan, der eifrige Israelit, hat einen von den vertrautesten Gefährten des Galiläers gewonnen, welcher sich als Wegweiser zum nächtlichen Ueberfalle gebrauchen lassen will. Beide sind bereits hier und harren nur des Rufes der hohen Versammlung.

[*Sendet einen* Priester, Dathan *und* Judas *hereinzuführen.*

Mehrere. Man hole sie herein.

Josue. Ich will sie rufen.

Kaiphas. Ja, rufe sie ! [Josue *geht ab.*] Nun will ich aber noch

asked their counsel as to the price which should be given for the betrayal of Jesus. **Nathanael** stood up and said, "The law of Moses gives direction for such a case: a slave is valued at thirty pieces of silver." The **priests** laughed thereat and said, "Yea, yea, it is just the price of a slave that the false Messiah is worth."

Then came in **Dathan** and **Judas**, **Josue** conducting them into the presence of the Sanhedrin. **Dathan** stood forward and said, "Most learned Council, I here fulfil the task entrusted to me, and present to the fathers a man who is determined, for a suitable reward, to deliver your and our enemy into our power. He is a trusted friend of the notorious Galilean, and knows his ways and his secret abiding places." Then said **Caiaphas** to Judas, "Knowest thou the man whom the Council seeks?" **Judas** answered, "I have now been a long time in his company, and know where he is accustomed to abide." Then said **Caiaphas**, "What is thy name?" He replied, "My name is Judas, and I am one of the twelve." "Yes, yes," cried several of the **priests**, "we saw thee often with him." **Caiaphas** asked him, "Art thou steadfastly resolved to do our will." **Judas** answered firmly, "I give you my word!" "But," continued **Caiaphas**, "wilt thou not repent of it? What induced thee to take this step?" **Judas** answered, "The friendship between him and me has been cooling for some time, and now I have quite broken with him." "What has led to this?" asked **Caiaphas**. **Judas** replied, "There is nothing more to be got from him, and, indeed, I am resolved to remain loyal to lawful authority, that is always the best. What will you give me if I deliver him up to you?" Then **Caiaphas**, speaking as if they were promising great things, said, "Thirty pieces of silver, which shall be at once paid over to thee!" "Hear that, Judas?" cried **Dathan**, "thirty pieces of silver, what a gain!" Before Judas could reply, **Nathanael** sprang to his feet, saying, "And mark well, Judas, this is not all! If thou executest this work right well, thou shalt be cared for still further." "And thou mayest become a rich and famous man," added a **priest**. **Judas** said aloud, "I am contented," and added to himself, "Now the star of hope is rising for me!" Then said **Caiaphas** to the Rabbi, who sat arrayed in blue velvet and gold below the judgment seat, "Bring the thirty pieces of silver out of the treasury, and pay it over in the presence of the Council." "Is this your will?" he added, putting the question to the Sanhedrin. A great shout went up of "Yes, yes, it is!" But some there were present who did not join in that cry. One of these, **Nicodemus**, stood up, and asked the Sanhedrin, "How can you conclude so godless a bargain?" Then turning to Judas, he said, "And thou, abject wretch, dost thou not blush to sell thy lord

bevollster Freund und Wohlthäter feil? O warte nur! dies Blutgeld wird um Rache gen Himmel schrei'n, und heiss wird's dir dereinst auf die in Geiz versunk'ne Seele brennen. [JUDAS *steht zitternd und wie vernichtet da.*]

Josue. Kümmere dich nicht, Judas, um die Rede dieses Eiferers. Lass ihn einen Jünger des falschen Propheten sein, du thust deine Pflicht als Jünger Mosis, indem du deinker rechtmässigen Obrigkeit dienst.

Rabbi. [*Kommt mit dem Gelde.*] Komm, Juda, nimm die 30 Silberlinge und mache einen Mann! [*Zählt sie ihm auf ein steinernes Tischchen hin, dass sie lustig klingen;* JUDAS *streicht sie gierig ein.*]

Judas. Auf mein Wort könnt Ihr Euch verlassen.

Saras. Aber noch vor dem Feste musst du das Werk ausführen.

Judas. Eben jetzt bietet sich die schönste Gelegenheit. Noch in dieser Nacht wird er in Euren Händen sein. Gebt mir bewaffnete Mannschaft mit, damit er gehörig umstellt und ihm jeder Ausweg zur Flucht versperrt werde.

Annas. Lassen wir sofort die Tempelwache mitgehn.

Ezechiel. Ja, ja, ordnen wir sie ab!

Kaiphas. Es dürfte auch rathsam sein, einige Mitglieder des heiligen Synedriums abzuordnen.

Kaiphas. Wenn mir die Wahl überlassen wird, so bestimme ich dazu, Nathan, Josaphat, Salomon, und Ptolomäus.

[*Die vier erheben sich.*

Priester. Wir sind bereit.

Kaiphas. Aber, Juda, wie erkennt die Rotte im nächtlichen Dunkel den Meister?

Judas. Sie sollen mit Fackeln und Laternen auszieh'n, auch werde ich ihnen ein Zeichen geben.

Priester. Vortrefflich, Juda!

Judas. Jetzt eile ich voraus, Alles auszuspähen. Dann komme ich wieder, die Bewaffneten abzuholen.

Dathan. Ich gehe mit dir, Juda, und nicht von deiner Seite, bis dein Werk vollbracht ist.

Judas. Am Thore von Bethphage ertwarte ich Eure Leute.

[JUDAS *ab mit* DATHAN *und den vier Abgeordneten.*

DRITTE SZENE.

Der Hohe Rath.

Kaiphas. Alles geht vortrefflich, ehrwürdige Vater. Nun aber heisst es, die Hauptfrage in's Auge fassen. Was soll mit diesem Menschen geschehn, wenn Gott ihn in unsere Hände gegeben haben wird?

Sadok. Man soll ihn in den tiefsten und finstersten Kerker werfen und halte ihn, beschwert mit Ketten, wohlverwahrt! Dort sei und bleibe er ein lebendig Begrabener!

Kaiphas. Wer von Euch getraut sich, als Bürge dafür einzustehen, dass seine Freunde nicht einen Volksauflauf erregen, und ihn befreien, oder dass sie die Wächter bestechen? Könnte er nicht durch seine verruchten Zauberkünste seine Fesseln sprengen? [*Die* Priester

and master, thou God-forgetting traitor whom the earth shall swallow up? For thirty pieces of silver wouldst thou sell that most loving friend and benefactor? O pause while yet there is time! That blood-money will cry to high heaven for vengeance, will burn like hot iron thy avaricious soul!" **Judas**, surprised by this sudden outburst, stood trembling and amazed; **Dathan**, **Caiaphas**, and the rest of the Sanhedrin displayed unmistakable indignation at this unexpected intervention on the part of **Nicodemus**. **Josue** said, "Don't trouble yourself, Judas, about the speech of this zealot, let him go and be a follower of the false prophet. Thou dost thy duty as a disciple of Moses in serving the rightful authorities." Then came in the **Rabbi** with the silver in a dish. "Come, Judas," said he, "take the thirty pieces of silver and play the man," counting the coins out on a stone table so that they chinked merrily as they fell. Judas snatched them up eagerly, testing them now and then to see if they were genuine, and then transferred them piece by piece with feverish haste to his bag, which he tied up when filled, and replaced in his girdle. Then, resuming his place on the left of the judgment seat, he exclaimed, "You can rely upon my word." "But," said the **Priests**, "the work must be accomplished before the Feast." **Judas** answered and said, "Even now the fairest opportunity offers itself. This very night he shall be in your hands. Give me an armed band so that he can be duly surrounded and every way of escape cut off." Then said **Annas**, who up till now had not broken silence, "Let us send with him the Temple Watch." "Yes! yes!" cried all the **Priests**, "let us order them to go." **Caiaphas** said, "It would also be advisable to send some members of the Holy Sanhedrin with them." Half the assembly sprang to their feet crying, "We are ready." **Caiaphas** said, "If the choice is left to me, I appoint Nathan, Josaphat, Solomon, and Ptolomäus." Each of the four, as he was named, rose and bowed low. Then **Caiaphas**, turning to Judas, said, "But, Judas, how will the band be able to distinguish the Master in the darkness?" **Judas** answered, "They must come with torches and lanterns, and I will give them a sign." "Excellent, Judas," cried the **Priests** in approving chorus. "Now," said **Judas**, "I will hasten away to spy out everything. Then I will come back to fetch the armed men." "I will go with you, Judas," said **Dathan**, "and will not leave your side until this work is finished." "At the gate of Bethphage I will meet your people," said **Judas**, as he departed, taking with him Dathan and the four priests told off to accompany him.

When they had left the Sanhedrin, **Caiaphas** addressed the assembly, "All goes admirably, venerable fathers, but now we are called to look the great question frankly in the face. What shall we do with this man when God has delivered him into our hands?" Then said **Zadok**, "Let us throw him into the deepest and darkest of dungeons, and keep him well watched and laden down with chains. Let him be buried while still alive." This, however, did not please **Caiaphas**, so using the full might of his eloquence and authority he continued, "Which of you would guarantee that his friends would not raise a tumult and free him, or that the guard might not be cor-

schweigen.] Ich sehe wohl, Ihr wisset und verstehet es nicht. So hört denn den Hohenpriester! Es ist besser, dass Ein Mensch sterbe, als dass das ganze Volk zu Grunde gehe. Er muss *sterben!* Bevor er nicht todt ist, ist kein Friede in Israel! Keine Sicherheit für das Gesetz Mosis, keine ruhige Stunde für uns!

Rabbi. Gott hat durch seinen Hohenpriester gesprochen! Nur durch den Tod des Jesus von Nazareth kann und muss das Volk Israel gerettet werden.

Nathanael. Längst lag mir das Wort auf der Zunge. Jetzt ist es ausgesprochen. Er sterbe, der Feind unserer Väter!

Priester. [*durcheinander.*] Ja, er sterbe! In seinem Tod ist unser Heil.

Annas. Bei meinen grauen Haaren sei es geschworen: ich will nicht ruhen, bis in dem Blute dieses Verführers unsere Schmach getilgt ist!

Nicodemus. O Väter! ist's erlaubt, ein Wort zu reden?

Alle. Ja, rede, rede.

Nicodemus. Also ist über diesen Mann das Urtheil schon gesprochen, ehe er selbst vernommen, ehe eine Untersuchung, ein Zeugenverhör stattgefunden? Ist diess ein Verfahren würdig der Väter des Volkes Gottes?

Nathanael. Was? du willst den Rath bezüchtigen der Ungerechtigkeit?

Sadok. Kennst du das heilige Gesetz? vergleiche—

Nicodemus. Ich kenne das Gesetz; drum weiss ich auch: Eh' Zeugen sind vernommen, darf der Richter nicht Urtheil sprechen.

Josue. Was bedarf es hier der Zuegen noch? Wir waren oft genug selbst Zeugen seiner Reden, seiner Thaten, durch die er frevelnd das Gesetz verletzte.

Nicodemus. Ihr seid Alles zugleich, Kläger, Zuegen und Richter. Ich habe seine erhabenen Lehren gehört, seine grossen Thaten gesehn. Sie verdienen Glauben und Bewunderung, nicht Verachtung und Strafe.

Kaiphas. Was, der Bösewicht verdient Bewunderung? Du willst Moses anhängen und doch vertheidigen, was das Gesetz verdammt? Ha! Väter! auf! der Frevel schreit um Rache!

Priester. Fort mit dir aus unserm Kreise, wenn du auf dieser Rede besteht!

Joseph von Arimathia. Ich muss dem Nicodemus beistimmen. Man hat Jesus keine That nachgewiesen, die ihn des Todes schuldig machte. Er hat nichts als Gutes gethan.

Kaiphas. Auch du redest so? Ist es nicht überall bekannt, wie er den Sabbath geschändet, wie er das Volk durch aufrührerische Reden verführt hat? Hat er nicht als Betrüger, seine angeblichen Wunder durch Belzebub gewirkt? Hat er sich nicht selbst für einen Gott ausgegeben, da er ein blosser Mensch ist?

Alle Priester. Hörst du?

Joseph v. A. Ja, Neid und Bosheit haben seine Reden verdreht, seinen edelsten Handlungen böse Motive angedichtet. Dass er aus Gott sei, haben seine göttlichen Thaten bewiesen.

rupted? or could he not break his fetters with his abhorred magic arts?" The priests were silent. **Caiaphas** replied in tones of deepest conviction, "I see well that ye neither know nor understand. Then listen to the high priest. It is better that one man should die and the whole nation perish not. He must die!" And as the fatal words fell from the lips of Caiaphas the whole Sanhedrin was moved. **Caiaphas** continued, "Until he is dead there is no peace in Israel, no security for the law of Moses, and no quiet hours for us." Hardly had Caiaphas ended than the **Rabbi** sprang to his feet exclaiming in excited tones, "God has spoken through our high priest! Only by the death of Jesus of Nazareth can and must the people of Israel be delivered!" **Nathanael** exclaimed, "Long has the word lain upon my tongue! now it is uttered. Let him die, the foe of our fathers!" Then sprang all the **priests** from their seats, and with uplifted hands and eager voices exclaimed, "Yes, he must die: in his death is our salvation!" When they sat down **Annas**, the aged high priest, arose, and, speaking with intense bitterness, declared, "By my grey hairs let it be sworn, I will never rest until our shame is washed out in the blood of this deceiver!"

Then stood up **Nicodemus**, and said, "O fathers, is it allowed to say one word?" And all cried, "Yes, speak, speak!" Then said **Nicodemus**, "Is the sentence already pronounced upon this man before he has been heard in his defence, before there has been an examination or hearing of the witnesses? Is this a proceeding worthy of the fathers of the people of God?" **Nathanael** said, "What! wilt thou accuse the Council of injustice?" **Zadok** exclaimed, "Dost thou know the Holy Law? Compare—" **Nicodemus** replied, "I know the Law; therefore also I know that the judge may not pass sentence before witnesses are heard." "What need we any further witnesses?" cried **Josue**. "We ourselves have often enough been witnesses to his speech and his actions, by which he blasphemously outraged the Law." **Nicodemus** answered, unmoved by the clamour of the assembly, "Then you yourselves are at once the accusers, the witnesses, and the judges. I have listened to his sublime teachings, I have seen his mighty deeds. They call for belief and admiration, not for contempt and punishment." "What!" exclaimed **Caiaphas** indignantly, "this scoundrel deserves admiration! Thou wilt cleave to Moses and yet defendest thou that which the Law condemns? Ha! Fathers of Israel, the impious words call for vengeance!" The **priests** shouted, "Out with thee from our assembly, if thou persist in this way of speaking!" when another voice was heard. **Joseph of Arimathea** stood forth on the opposite side of the hall, and said, "I must also agree with Nicodemus. No one has imputed any deed to Jesus which makes him worthy of death: he has done nothing but good." Then said **Caiaphas**, "Dost thou also speak in this wise? Is it not known everywhere how he has desecrated the Sabbath, how he has misled the people by his seditious speeches? Hath he not also as a deceiver worked his pretended miracles by the aid of Beelzebub? Has he not given himself out as a God, when he is nothing but a man?" "You hear that?" cried the **priests** to **Joseph**. He remained standing, and continued saying, "Envy and malice have misrepresented his words and imputed evil motives to the noblest acts. That he is a man come from God his

Nathanael. Ha, man kennet dich! Schon seit lange bist du ein geheimer Anhänger dieses Galiläers, nun hast du dich völlig entlarvt.

Annas. So haben wir sogar in unserer Mitte Verräther am heiligen Gesetze und bis hieher hat der Verführer seine Netze ausgeworfen?

Kaiphas. Was thut Ihr hier, Abtrünnige? Geht hin und lauft Eurem Propheten nach, ihn nochmals zu sehen, ehe seine Stunde schlägt, denn er muss sterben! Das ist unabänderlich beschlossen.

Priester. Ja, sterben muss er, das ist unser Beschluss!

Nicodemus. Ich verfluche diesen Beschluss. Keinen Antheil will ich haben an diesem schändlichen Blutgerichte.

Joseph v. A. Auch ich will den Ort meiden, wo man die Unschuld mordet. Ich schwöre es bei Gott: Rein ist mein Herz!

[NICODEMUS *und* JOSEPH *ab.*

VIERTE SZENE.

Der Hohe Rath.

Josue. Endlich sind wir diese Verräther los. Wir können uns nun frei aussprechen.

Kaiphas. Es wird allerdings, Brüder, nöthig sein, dass wir über diesen Menschen förmlich zu Gericht sitzen, ihn verhören und Zeugen gegen ihn vorführen, sonst wird das Volk glauben, dass wir ihn nur aus Neid und Hass verfolgten.

Jakob. Zwei Zeugen wenigstens will das Gesetz.

Samuel. An Zeugen wird es nicht fehlen, die will ich besorgen.

Dariabbas. Das Urtheil steht fest. Wir wollen aber, damit die Schwachen sich nicht ärgen, die gerichtlichen Formen wahren.

Ezechiel. Sollten diese Formen nicht ausreichen, so wird unsere Willenskraft den Mangel ersetzen.

Rabbi. Etwas mehr oder weniger schuldig, darauf kommt es nicht an. Das öffentliche Wohl verlangt einmal dass er aus dem Wege geräumt werde.

Kaiphas. Was übrigens die Vollziehung des Urtheils anbelangt, so wird es wohl das sicherste sein, wenn wir es beim Landpfleger durchsetzen könnten, dass *er* ihn zum Tode brächte—dann wären wir ohne alle Verantwortung.

Nathanael. Wir können es versuchen. Geht es nicht durch, so steht es uns noch immer frei, unser Urtheil durch unsere Getreuen im Gedränge eines Volksauflaufes ausführen zu lassen, ohne dass wir uns offen daran betheiligen.

Rabbi. Und im äussersten Falle wird sich wohl eine Hand finden, die in der Stille des Kerkers das heilige Synedrium von seinem Feinde befreit.

Kaiphas. Die Umstände werden lehren, was geschehen soll. Für jetzt lasst uns aufbrechen. Aber haltet Euch zu jeder Stunde der Nacht bereit—ich könnte Euch rufen lassen. . . . Es ist keine Zeit zu verlieren. Unser Beschluss ist: er sterbe!

Alle. [*Tumultuarisch.*] Er sterbe, der Feind unseres heiligen Gesetzes!

godlike acts testify." "Ha!" cried **Nathanael**, with a laugh of scorn, "now we know thee. Already for a long time hast thou been a secret follower of this Galilean! Now thou hast shown thyself in thy true colours!" Aged **Annas**, without leaving his seat, remarked, "So then, we have in our very midst traitors to our Holy Law, and even here has the deceiver cast his net!" "What do you here, apostates?" cried **Caiaphas**; "be off to your prophet, to see him once more, before the hour strikes when he must die, for that is irrevocably determined." "Yes!" cried **all the priests**, "yes! die he must, that is our resolve." Then said **Nicodemus**, "I curse this resolution; I will neither have part nor lot in this shameful condemnation." "And I also," said **Joseph of Arimathea**, "will quit the place where the innocent are condemned to death. By God I swear that my hands are clean!" Gathering their robes together, Nicodemus and Joseph of Arimathea walked slowly out of the Sanhedrin.

Then said **Josue**, "At last we are rid of these traitors. Now we can speak out freely." **Caiaphas**, however, profiting by the protests of Nicodemus and Joseph of Arimathea, said to the assembly, "It will certainly be necessary that we should sit formally in judgment upon this man, to try him and to bring forth witnesses against him, otherwise the people will believe that we have only persecuted him from hatred and envy." Then said one **Jacob**, "Two witnesses at least the law requires;" and **Samuel** answered, "These shall not be lacking, I will provide them myself." Then said **Dariabbas**, "Our decision stands firm, but in order not to offend the weak it would be well to observe the usual forms of justice." And added **Ezechiel** complacently, "Should these forms not suffice, the strength of our will must supply what is lacking." And a **Rabbi** said, "A little more or less guilty matters little, since, once for all, the public weal demands that he should be removed." Then **Caiaphas** said, "In securing the execution of our sentence it would be safest if we could so contrive that the sentence of death should be pronounced by the Governor, then we should be clear of all responsibility." "We can try," said **Nathanael**; "if it miscarries, it is still always open to us to have our sentence carried out by our trusty friends in the commotion of a great tumult, without ourselves being openly responsible for anything." "And then," said the **Rabbi**, "if the worst come we should have him in our hands, and in the silence of a dungeon it will not be difficult to find a sure hand to deliver the Sanhedrin from its enemy." Then **Caiaphas** arose and said, "Circumstances will teach us what should be done. Now let us break up. But hold yourselves ready at any hour of the night to be called together. There is no time to be lost. Our resolution is, he must die." And all the members of the High Council cried tumultuously, "Let him die, let him die! The enemy of our Holy Law!"

VII. VORSTELLUNG.

JESUS *am Oelberge.*

PROLOG.

Wie Adam kämpft mit bitterer Lebensmüh,
An Kraft erschöpft, im Schweisse des Angesichts,
Um, ach! die eig'ne Schuld zu büssen,
So drückt den Heiland die fremde Sünde.

Versenkt in einem Meere von Traurigkeit,
Von schwerer Last zur Erde das Haupt gebeugt,
Von blut'gem Angstschwiss überronnen,
Kämpft er den heissesten Kampf am Oelberg.

Schon nahet herbei, als Führer der Häscherschaar,
Der treu-vergess'ne Jünger Ischarioth,
Zum Schergendienste des Verrathes
Schändlich entweihend der Liebe Siegel.

So Böses that auch Joab and Amasa;
Er drückt zugleich mit heuchelnder Miene ihm
Den Kuss der Freundschaft auf die Lippen
Und in das Herz, ach! des Dolches Spitze.

Solo.

Judas, ach! er nahm den Bissen
Bei dem Abendmahle
Und erstickte sein Gewissen
Und verfiel der finsteren Macht.

Was du thun willst, sprach der Herr,
Juda, dies vollbring' geschwind,—
Und er eilte aus dem Speisesaale
In die Synagoge hin
Und verkaufte seinen Meister.

Bald ist vollbracht,—bald ist vollbracht
Die schrecklichste der Thaten.
Ach! heute noch, in dieser Nacht,
Wird Judas ihn verrathen.

Chor.

Wollt alle dann mit Jesum gehn,
Ihn leiden, dulden, sterben sehn.

VORBILD.

Adam muss im bittern Schweisse seines Angesichtes sein Brod essen.—1. Mos., 3, 17.

[Wie Adam zur Strafe für seine Sünde über seiner Arbeit bittern Schweiss vergoss, so vergiesst Christus am Oelberge Angstschweiss und büsst die Sünden der Menschen.]

Solo.

O wie sauer, o wie heiss,
Wird es Vater Adam nicht!
Ach! es fällt ein Strom von Schweiss
Ueber Stirn und Angesicht!

CHAPTER VII.

PROLOGUE.—ACT VII.

As Adam fights against life's burden and weight—
His strength exhausted—in the sweat of his brow,
In expiation of his own guilt,
So is Christ weighed down by the sin of others.

Sunk in a sea of overwhelming sadness,
With heavy load his head bowed down to the earth,
Drenched with the bloody sweat of anguish—
He fights his fiercest fight on the Olive-Mount.

Already approaches, leading the men-at-arms,
The faith-forgetting disciple Iscariot,
Shamefully desecrating the seal of love
To the service of treachery.

A like evil deed did Joab by Amasa.
He pressed, at once, with feigned looks of love,
The kiss of friendship on his lips,
And into his heart, ah me! the dagger's point.

Judas ate the hallowed bread
At the holy table, –
With a conscience seared and dead,
And Satan entered into him straightway.

"What thou doest," spake the Lord,
"Judas, do it quick!"—and he
Hasted forth, as he was able,
To the Synagogue away,
And betrayed his Master.

The foulest deed will soon be done
That earth or hell displays,—
Alas! ere this night's course be run,
Judas his Lord betrays!

Come now, ye faithful souls, draw nigh,
See Jesus suffer, bleed and die.

[The scene in the Garden of Gethsemane is heralded by a double tableau. The first, which is the tenth in order of tableaux, shows Adam under the curse; the second, Joab's treacherous assassination of Amasa. Adam, clad in a white sheepskin, is represented as sweating and wearied by digging in ungrateful soil. Three of his small children are helping him to pull the thorns and briars from the earth, while Eve, apparently a young girl, with brown hair, also skin-clad, is the centre of a group of three very young children, while two in the background are playing with a stuffed lamb. The parallel is worked out by the choir between Adam's sweating and the bloody sweat in Gethsemane.]

Chor.

Dieses ist die Frucht der Sünde ;
Gottes Fluch drückt die Natur.
Darum gibt bei sauern Schweisse
Und bei mühevollem Fleisse
Sie die Früchte sparsam nur.

Solo.

So wird's unserm Heiland heiss
Wenn Er auf dem Oelberg ringt,
Dass ein Strom von blut'gem Schweiss
Ihm durch alle Glieder dringt.

Chor.

Dieses ist der Kampf der Sünde ;
Für uns kämpfet ihn der Herr,
Kämpfet ihn in seinem Blute,
Zittert, doch mit festem Muthe
Trinkt den Kelch der Leiden Er.

VORBILD.

Joab, unter dem Scheine, dem Amasa den Freundschaftskuss zu geben, stösst ihm den Dolch durch den Leib.—2. Kön., 20, 9.

[Das Bild erinnert an den Verrätherkuss mit welchem Judas den Heiland verrieth.]

Choragus.—*Recit.*

Den Auftritt bei dem Felsen Gabaon—
Den wiederholet Judas, Simons Sohn.—
Ihr Felsen Gabaon !
Die sonst stolz das Haupt ihr strecket,
Warum steht ihr wie befleckt.
Wie mit einem Trauerflor umhüllet da ?
Saget, ich beschwör euch, saget : Was geschah
Was geschah ?

Chor.—*In der Ferne.*

Fliehet, Wanderer, fliehet schnell von hier !
Verflucht ist dieser blutgedüngte Ort !
Da fiel, von einer Meuchlerhand durchbohrt,
Ein Amasa,
Vertrauend auf der heil'gen Freundschaft Gruss,
Getäuscht durch Joabs falschen Bruderkuss.
O ruft in unsern Ruf : Der Fluch sei dir !
Der Fluch sei dir !

Choragus.

Dei Felsen klagen über dich :
Die blutgedüngte Erde rächet sich.
Verstummet, Felsen Gabaon ! vernehmt mit Grauen,
Was wir dort auf dem Oelberg schauen !

Oh, what weariness and heat
Is to Father Adam known—
See, there falls a stream of sweat
Over face and forehead down!

Now behold the fruits of sin:
'Neath the curse groans Nature sore.
Therefore though he toil in field,
All his pain and labour yield
Scanty fruits for evermore.

Christ the burden and the heat
On the Olive-Mount doth bear,
So that streams of bloody sweat
Drop from brow and body there.

Now behold the fight of sin
That the Lord doth wage for us!
Waged in His own heart's blood,
Agonised—yet firm He stood—
Drank the cup of suffering thus!

[The eleventh tableau represents Joab making ready to smite Amasa under the fifth rib, while proffering him a friendly kiss. We here come upon several soldiers who do duty in the next scene as the guard who arrest Jesus. The tableau is remarkable, because, as the chorus sings, there comes an echo from the rocks within, where a concealed choir sing in response to the eager enquiry of the chorus, "What happened? What happened?" describing the murder of Amasa, which, of course, needs no link to connect itself with the coming betrayal of Jesus.]

The scene by the rocks of Gibeon
Is repeated by Judas, Simon's son.

Ye rocks of Gibeon!
Why do ye mourning stand,
That once were counted joy of all the land,
As though in gloomy veil enshrouded!—Tell,
Oh tell me, I adjure you, what befell?
What befell?

Fly hence, O wanderer, swiftly fly from hence!
This blood-stained spot is cursed in all the land:
Here fell, stabbed through and through by murderer's hand,
An Amasa,
And, trusting in the love of him he greeted,
By Joab with a brother's kiss was cheated.
Oh! cry now as we cry: "The curse on thee!
The curse on thee!"

The rocks lament for thee,—
The blood-stained earth takes vengeance heavily.
Be dumb, ye rocks of Gibeon, hear with dread,
What now upon the Mount has sped.

Ihr Felsen Gabaon!
Judas gibt den Menschensohn
Mit demheuchlerischen Grusse
Und mit einem falschen Kusse
Um den schnöden Geldgewinn
In der Mörder Hände hin!

Chor.

Ihr Felsen Gabaon!
Verflucht sei, wer den Freund betrügt.
Mit Heuchlermiene Liebe lügt,
Mit Judaskuss die Unschuld krankt,
Die er nur zu verderben denkt!
Fluch ihm! soll's an die Felsen schallen!
Fluch ihm! vom Felsen widerhallen!

Handlung.

Christus *leidet bittere Todesangst, wird dann von* Judas *mit einem Kusse an die Rotte verrathen, die Ihn gefangen wegführt.*

ERSTE SZENE.

Gegend in der Nähe des Oelberges. — Judas, Nathan, Josue, Ptolomaeus, Salomon. *Die* Händler. Selpha, Malchus. *Die* Rotte.

Judas. Nun habet Acht! Wir nähern uns dem Orte, wohin der Meister sich zurückgezogen. . . .

Salomon. Es werden wohl die Jünger nicht zu früh uns wit tern.

Judas. Diese ruhen unbesorgt und ahnen nichts von einem Ueberfalle. An eine Gegenwehr ist nicht zu denken.

Rotte. Und wagen sie's, so werden sie die Stärke unsern Arme fühlen.

Judas. Seid unbekümmert. Ihr werdet ohne Schwertstreich ihn fangen.

Josue. Aber wie erkennen wir im Dunkeln ihn, dass wir nicht eines Andern, statt des Gewünschten, uns bemächtigen?

Judas. Ich will euch dieses als ein Zeichen geben: Wenn wir im Garten sind, so gebet genau Acht! Ich eile auf ihn zu, un den ich küsse, der ist es; diesen bindet!

Kore. Gut! dies Zeichen lässt uns nicht irre geh'n.

Ptolomäus. [*Zur* Rotte.] Höret ihr's? Am Kusse werdet ihr den Meister kennen.

Rotte. Ja, ja! wir werden seiner nicht verfehlen.

Judas. Jetzt lasst uns eilen! Es ist Zeit; wir sind nicht weit mehr von dem Mayerhofe.

Josue. Juda! Wenn uns die heut'ge Nacht gelingt, dann sollst du die herrlichsten Früchte deines Werkes ärnten.

Händler. Wir auch wollen dir eine grosse Belohnung geben.

Rotte. Nun warte, Volksaufwiegler du! bald wird dein Lohn dir [illegible]

[*Alle ab.*

Ye rocks of Gibeon!
Judas doth deliver One
Greater yet, with feignèd words,
And a kiss that slays like swords,
For the base gain of a day,
Up to those who wait to slay.

Ye rocks of Gibeon!
Curst be who his friend betrays,—
Falsely feigning loving ways,—
Innocence, with Judas-kiss,
To destruction leads like this!
"Curst be he!" to the rocks shall sound—
From rock to rock the curse rebound.

THE GARDEN OF GETHSEMANE.

Now when the evening was fully come, there were gathered together in the neighbourhood of the Mount of Olives those who were appointed by the Sanhedrin to seize Jesus. Judas was there with Dathan and the other traders, as well as the four priests sent by **Caiaphas** to see that all things went well. With them came the Temple Watch under the command of one Selpha, in steel helmet and steel-embossed leather cuirass. The Watch consisted of twenty men in armour, two of whom carried long clubs set with spikes, two bore braziers of burning coals, while the rest carried spears. Conspicuous among the Watch were Malchus, the high priest's servant, and Balbus. They approached stealthily, and **Judas** addressed them, saying, "Now be careful. We are now approaching the place whither the Master has withdrawn himself." Then said **Solomon**, one of the priests, "I suppose the disciples will not perceive us too soon." "No," said **Judas**, "they rest unconcerned, and dream nothing of any attack. As to any resistance, there is nothing of that to fear." Then cried the **Temple Watch**, aloud, "Should they try it, they shall feel the weight of our arms." "You will seize him," said **Judas**, "without a single sword stroke." "But," said **Josue**, "how shall we know him in the darkness, so as not to arrest another in place of the one we desire?" "I shall give you a sign," said **Judas**—"when we are in the garden, then look out: I will hasten up to him, and the man whom I shall kiss, that is he, bind him!" Then said **Korah**, "Good, this sign will prevent us from making any mistake." **Ptolomäus**, the priest, then turned to the Watch and said, "Do you hear? you will know the Master by a kiss?" "Yes! yes!" cried the **soldiers**, "we shall not miss him." "Now," said **Judas**, "let us make haste, it is time. We are not far from the garden." Then said **Josue** to Judas, "Judas, if to-night brings us good fortune, thou wilt profit by the fruit of thy work." The **traders** added, "We too will recompense thee richly!" Then cried all the **soldiers** together, "Now look out, thou stirrer-up of the people, thou wilt soon have thy reward." Thereupon the whole company moved off into the darkness, and remained hidden in an ambush until the signal should be given.

ZWEITE SZENE.

Der Oelgarten.

CHRISTUS *und die* Jünger *kommen aus dem Hintergrunde allmählich hervor.*

Christus. Fürwahr! Fürwahr! Ich sage Euch: Ihr werdet weinen und wehklagen, die Welt aber wird frohlocken. Ihr werdet traurig sein, aber Eure Traurigkeit wird sich in Freude verwandeln. Denn ich werde Euch wieder sehen, und Euer Herz wird sich freuen und Eure Freude wird Niemand mehr von Euch nehmen. Ich bin vom Vater ausgegangen und in die Welt gekommen. Ich verlasse die Welt wieder und gehe zum Vater.

Petrus. Sieh, jetzt redest du deutlich und bedienst dich keiner Gleichnisse mehr.

Jakobus der Aeltere. Jetzt sehen wir, dass du Alles weisst, und nicht nöthig hast dass du jemand fragst.

Thomas. Darum glauben wir, dass du von Gott ausgegangen bist.

Christus. Glaubet Ihr jetzt? Aber sehet! Es kommt die Stunde, und sie ist schon da, da Ihr Euch, Jeder in das Seinige, zerstreuen und mich allein lassen werdet. Doch ich bin nicht allein, denn der Vater ist bei mir. Ja, Vater! Die Stunde ist gekommen! Verherrliche deinen Sohn, damit dein Sohn dich verherrliche! Ich habe das Werk vollbracht, das du mir aufgetragen hast, ich habe deinen Namen den Menschen geoffenbart, die du mir von der Welt gegeben hast! Heiliger Vater! Erhalte sie in deinem Namen. Heilige sie in der Wahrheit! Aber nicht allein für sie bitte ich, sondern auch für Diejenigen, die durch ihr Wort an mich glauben werden, damit Alle eines seien, wie du, Vater, in mir bist, und ich in dir bin. Vater! Ich will, dass, wo ich bin, auch die bei mir seien, die du mir gegeben hast, damit sie meine Herrlichkeit schauen, die du mir gegeben hast! Denn du hast mich geliebt, ehe die Welt gegründet war.—[*Nach dem Eintritt in den Oelgarten in sichtbarer Traurigkeit zu den* Jüngern]: Kinder! Setzt Euch hier, während ich dorthin gehe und bete! Betet, dass ihr nicht in Versuchung fallet!—Ihr aber, Petrus, Jakobus und Johannes, gehet mit mir! [*Geht mit den drei* Aposteln *vorwärts.*

Bartholomäus. So traurig sah ich ihn noch nie.

Jakobus der Jüngere. Mein Herz ist auch von Traurigkeit belastet!

Matthäus. O dass doch diese Nacht vorüber wäre mit ihren trüben Stunden!

Ein Jünger. Nicht umsonst hat unser Meister uns darauf vorbereitet.

Philippus. Liebe Brüder! Wir wollen hier zur Ruh', bis er zurückkommt, uns niederlassen.

Thomas. Ja, das wollen wir. Ich bin ganz müd' und kraftlos.

[*Alle setzen sich.*

Christus. [*Im Vordergrunde.*] O liebe Kinder! Meine Seele ist betrübt bis zum Sterben! Bleibet hier und wachet mit mir! [*Nach einer Pause.*] Ich will mich ein wenig entfernen, um durch die Ansprache an meinen Vater mich zu stärken.

[*Geht zur Grotte, langsam und mit wankenden Schritten.*

After a time Jesus and his disciples entered the Garden of Gethsemane. **Jesus** spoke unto them, saying, "Verily, verily, I say unto you, ye shall weep and lament, but the world shall rejoice; ye shall be sorrowful, but your sorrow shall be turned into joy, for I will see you again, and your heart shall rejoice, and your joy no one taketh from you. I came forth from the Father, and am come into the world. I leave the world again and go unto the Father." "Lo," said **Peter,** "now thou speakest plainly and no more in parables." Then said **James the Greater**, "Now we see that thou knowest all things, and hast no need that one should ask thee anything." And **Thomas** added, "Therefore we believe that thou camest forth from God." **Jesus** answered them, saying, "Do ye now believe? Behold, the hour cometh, yea, is already come, when ye shall be scattered every man to his own, and leave me alone. Yet I am not alone, for the Father is with me. Yes, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. I have finished the work which thou hast given me to do. I have manifested thy name to those whom thou gavest me out of the world. Holy Father, keep them in thy name: sanctify them in the truth. Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world." Then turning to the disciples who were following him into the garden he said, in a voice which was broken with sorrow, "Children, sit down here while I go and pray yonder. Pray that you enter not into temptation; but ye, Peter, James, and John, follow me." Eight of the disciples then sat down in the shade under the trees, while Jesus went forward with the three. **Bartholomew** said, "Never have I seen him so sad"; and **James the Less** replied, "My heart is also laden down with sadness"; while **Matthew** cried, "Ah, that this night were past with its weary hours." And another apostle exclaimed, "Not in vain has our Master prepared us for this." **Philip** said, "Dear brothers, we will sit down here and rest until he comes back." "Yes," said **Thomas**, "that we will, for I am utterly worn out and weary." Then **Jesus**, who had come forward with Peter, James, and John, said unto them, "Ah, beloved children, my soul is exceeding sorrowful, even unto death. Tarry ye here and watch with me." Then after a pause he added, "I will go a little further apart in order to strengthen myself by communion with the Father." As Jesus with

Petrus. [*Sieht ihm nach.*] O lieber, guter Meister!

Johannes. Meine Seele leidet mit der Seele unsers Lehrers.
[*Sie setzen sich.*

Petrus. Mir ist so schwer, so bang!

Jakobus. Was sondert uns de gute Meister heute so von einander?

Johannes. Ach, wir werden Zeugen sein.

Petrus. Wisset ihr, Brüder, wir waren Zeugen seiner Verklärung auf dem Berge, aber jetzt—was werden wir sehen müssen.

Christus. [*In der Nähe der Grotte.*] So soll diese Stunde über mich kommen, die Stunde der Finsterniss! Doch dazu kam ich ja in die Welt! [*Wirft sich in der Grotte auf die Knie.*] Vater! Mein Vater! Wenn es möglich ist,—und dir ist ja Alles möglich—so gehe dieser Kelch an mir vorüber! [*Fällt auf sein Angesicht und bleibt so eine Weile, dann wieder auf den Knieen.*] Doch Vater, nicht wie ich will, sondern wie du willst! [*Steht auf, blickt zum Himmel, geht dann zu den drei* Jüngern.] Simon!

Petrus. [*Wie im Traum.*] Ach mein Meister.

Christus. Simon, du schläfst?

Petrus. Meister, hier bin ich.

Christus. Konntet Ihr nicht eine Stunde mit mir wachen?

Petrus. Meister! vergib!

Die Apostel. Der Schlaf, Rabbi, hat uns überwältigt.

Christus. O wachet und betet, dass Ihr nicht in Versuchung fallet!

Die Apostel. Ja Herr, wir wollen beten und wachen.

Christus. Der Geist ist zwar willig, aber das Fleisch ist schwach. [*Geht wieder zur Grotte.*] Mein Vater! Deine Forderung ist gerecht! Deine Rathschlüsse sind heilig! Du forderst dieses Opfer! [*Fällt auf die Knie.*] Vater! Der Kampf ist heiss. [*Fällt auf sein Angesicht, dann sich erhebend.*] Doch wenn sich dieser Kelch von mir nicht entfernen kann, ohne dass ich ihn trinke, so geschehe, Vater, Dein Wille! [*Steht auf.*] Heiligster! Heilig werde es von mir vollbracht! [*Kommt wieder zu den schlafenden* Jüngern *zurück.*] So sind also Eure Augen noch zu schwer, als dass Ihr wachen könntet? O meine Vertrautesten! Auch bei Euch finde ich keinen Trost! [*Nachdem er einige Schritte auf dem Wege zur Grotte gegangen ist, stillstehend.*] Ach! Wie wird jetzt alles dunkel um mich her! Die Angst des Todes überwältigt mich!—Die Schwere des göttlichen Gerichtes liegt auf mir! O Sünden, Sünden der Menschheit! Ihr drückt mich nieder! O der furchtbaren Last! O der Bitterkeit dieses Kelches! [*Zur Grotte gekommen.*] Mein Vater! [*Auf den Knieen.*] Wenn es nicht möglich ist, dass die Stunde an mir vorüber gehe, so geschehe dein Wille! Dein heiligster Wille!—Vater!—Dein Sohn!—Höre ihn!

DRITTE SZENE.

Ein Engel *erscheint.*

Engel. Menschensohn, heilige des Vaters Willen! Ueberschaue die Seligkeiten, die aus deinem Kampfe hervorgeh'n! Der Vater hat dir's aufgetragen, du hast es freiwillig auf dich genommen, das

slow and staggering steps went towards the grotto, **Peter** cried, looking after him, "Ah, dear, good master," and **John** exclaimed, "My soul is suffering with the soul of our teacher." As they sat down **Peter** said, "I am very anxious." **James** said, "Why does our dear Master thus separate us from one another?" **John** replied, "Alas! we are to be witnesses," and **Peter** continued, "Ye know, brethren,—we were the witnesses of his transfiguration on the mountain, but now, what is it that we have to see?" Slowly Peter, James, and John, who were sitting apart, fell asleep. **Jesus** having reached the grotto, said, "This hour must come upon me—the hour of darkness. But for this it was that I came into the world." Then falling upon his knees he clasped his hands, and looking up to heaven cried, with a great and pitiful voice, "Father! my Father! if it be possible, and with thee all things are possible, let this cup pass from me!" Then Jesus fell upon his face on the ground and remained silent for a while. Then again he rose upon his knees and cried, "Yet, Father, not as I will, but as thou wilt!" Then, standing up, he looked towards heaven and slowly returned to the three disciples.

And lo, when he approached he found them asleep. "Simon!" he said. **Simon Peter**, as in a dream, rubbed his head and said, "Alas! my Master." **Jesus** said, "Simon, dost thou sleep?" **Peter**, rousing himself, said, "Master, here I am." **Jesus** said, "Could you not watch with me one hour?" **Peter** cried, "O Master, forgive." The **apostles** said, "Rabbi, sleep has overpowered us." Then said **Jesus**, "Watch and pray, that ye enter not into temptation." The **apostles** answered, "Yes, Lord, we will watch and pray!" Then said **Jesus** unto them, "The spirit indeed is willing, but the flesh is weak." So saying he turned from them, and again slowly walked towards the grotto.

Praying, he said, "My Father, thy demand is just, thy decrees are holy, thou claimest this sacrifice." Then falling upon his knees he prayed, saying, "Father, the strife is hot." Falling upon his face he remained silent for a time, then raising himself again he cried, "Yet, Father, if this cup may not pass from me unless I drink it, Father, thy will be done." Then standing up he said, "Holy One, it will be completed by me in righteousness!"

Then once more he came back to the sleeping disciples; this time he did not rouse them. "Are also your eyes so heavy that you could not watch?" he said. "Ah! my most trusted ones, even among you I find no consolation!"

Then returning over the rocky road which led to the grotto he paused for a moment in silence while a great sorrow overwhelmed him. "Oh, how dark it grows around me, the anguish of death encompasses me! The burden of God's judgment lies upon me! Oh, the sins! Oh, the sins of mankind! they weigh me down. Oh, the fearful burden! Oh, the bitterness of this cup!" Then coming to the grotto again he cried, "My Father!" and falling down he prayed, "If it is not possible that this hour pass away from me, thy will be done! Thy holiest will! Father! Thy son! Hear him!"

Then from out of the darkness a bright and shining **angel** in white apparel, and with radiant wings, descended upon him. And out of the silence were heard these words, "O Son of Man, sanctify the

Sündopfer zu werden für die sündige Menschheit, führe es aus! Der Vater wird dich verherrlichen!

Christus. Ja, heiligster Vater! Deine Fügung bete ich an! Vollbringen will ich sie, vollbringen!—Versöhnen, retten, beseligen. [*Steht auf.*] Gestärkt durch dein Wort, o Vater, gehe ich mit Freude dem entgegen, was du mir, dem Stellvertreter der sündigen Menschheit, bestimmt hast! [*Zu den drei* Jüngern.] Jetzt schlafet und ruhet aus!

Petrus. Was ist es, Meister?

Alle drei Apostel. Sieh', wir sind bereit.

Christus. Die Stunde ist gekommen! Des Menschen Sohn wird in die Hände der Sünder überliefert! Steht auf und lasst uns gehen.

Jünger. Was ist das für ein Getöse?

Philippus. Kommt, wir wollen uns um den Meister sammeln.

[*Die* Jünger *eilen nach vorwärts.*

Christus. Seht! der mich verrathen wird, ist nahe.

[Judas *erscheint mit der* Rotte.

Andreas. Was will diese Schaar?

Alle. Ach, es ist um uns gescheh'n!

Johannes. Und zeht, Judas an der Spitze.

VIERTE SZENE.

Judas. Rabbi, sei gegrüsst! [*Küsst* Jesum.

Christus. Freund! Wozu bist du gekommen? Mit einem Kusse verräthst du den Menschensohn? [*Geht der Schaar entgegen.*] Wen suchet Ihr?

Rotte. Jesum von Nazareth!

Christus. Ich bin es.

Rotte. Weh' uns! Was ist das! [*Stürzen zu Boden.*

Jünger. Ein einziges Wort von ihm stürzt sie nieder!

Christus. [*Zu den* Knechten.] Fürchtet Euch nicht! Stehet auf!

Jünger. Herr, wirf sie nieder, dass sie sich nicht mehr erheben!

Christus. Wen suchet Ihr?

Rotte. Jesum von Nazareth.

Christus. Ich habe es Euch gesagt, dass ich es bin. Wenn Ihr also mich suchet, so lasset diese gehen!

Selpha. Ergreift ihn! [*Die* Knechte *nähern sich* Jesu.

Petrus *und* **Philippus.** Herr, sollen wir mit dem Schwerte d'reinschlagen? [Petrus *schlägt nach* Malchus.

Malchus. O weh! Ich bin verwundet, ach mein Ohr ist weg!

Father's will! Look upon the blessedness which will proceed from thy struggles. The Father has laid it upon thee, and thou hast of thy free will taken it upon thee to become the sacrifice for sinful man. Carry it through to the end! The Father will glorify thee."

Then said **Jesus**, "Yes, most holy Father, I adore thy providence, I will complete the work—to reconcile, to save, to bless!" Then standing up he cried in a more joyful tone, "Strengthened by thy word, O Father! I go joyfully to meet that to which thou hast called me, as the substitute for sinful man."

With lighter step he returned to the place where the three disciples lay slumbering peacefully. He looked upon them and said, "Sleep now, and take your rest!" **Peter** hearing his voice, said, "What is it, Master?" Then all three answered, "Behold we are ready." Then said **Jesus**, "The hour is come, the Son of Man is betrayed into the hands of sinners. Rise, let us be going!"

Even as he spoke these words the tramp of armed men was heard in the immediate neighbourhood of the garden, mingled with loud cries of denunciation and vengeance. "What is that uproar?" said the **Apostles**. "Come," said **Philip**, who hurried forward from behind with the rest of the eight, "Come let us gather round the Master." At that word the disciples hastened forward. "Behold," said **Jesus**, "he who betrayeth me is at hand." The disciples looked in the direction which Jesus indicated, and there, by the flaring light of the braziers carried by the Temple Watch, they saw Judas advancing at the head of the band. "What does this multitude want?" said **Andrew**. For an answer all the disciples cried as with one voice, "Alas, we are undone!" "And see," cried **John**, "Judas is at their head!" Even as he said this **Judas** with long and stealthy steps sprang forward, looking from side to side as he came, until he stopped immediately behind Jesus; then standing on tiptoe he reached over the shoulder of Jesus and kissed him, saying, "Hail, Master!" **Jesus** answered, "Friend, wherefore art thou come? Betrayest thou the Son of Man with a kiss?"

Then, stepping forward to meet the armed band, he faced them fearlessly and said, "Whom seek ye?" A loud and angry shout went up from the **soldiers**, "Jesus of Nazareth!" **Jesus** said, "I am he." As he uttered these words the soldiers fell backward to the ground, crying, "Woe unto us! What is this?" The **disciples** exultingly cried, "One single word from him casts them to the ground." But **Jesus** said to the soldiers, "Fear not, arise." As they regained their feet the **disciples** whispered eagerly to Jesus, saying, "Lord, cast them down, so that they shall never rise again." But **Jesus**, a second time, asked, "Whom seek ye?" Again the **crowd** replied, "Jesus of Nazareth." Then **Jesus** said, "I have already told you that I am he; if therefore ye seek me, let these go their way."

Selpha, the leader of the band, cried, "Seize him!" The soldiers approached Jesus; Malchus and Balbus, carrying in their hands a small cord, grasped him by the wrists in order to bind him. **Peter** and **Philip** asked Jesus, saying, "Lord, shall we smite with the sword?" Before Jesus replied, Peter's sword flashed from its sheath and descended on the head of Malchus. The helmet turned the descending blade, and instead of splitting his skull it only sliced off

Christus. [*Zu den* Jüngern.] Lasset ab! Nicht weiter! [*Zu* MALCHUS.] Sei unbesorgt! Du sollst geheilet sein! [*Rührt des* MALCHUS *Ohr an. Dann zu* PETRUS.] Und du, stecke dein Schwert in die Scheide, denn alle, die das Schwert ergreifen, werden durch das Schwert umkommen. Soll ich den Kelch, den mir der Vater gereicht hat, nicht trinken? Oder meinst du nicht, dass ich meinen Vater bitten könnte, und dass er mir jetzt mehr als zwölf Legionen Engel zu Hilfe schicken würde? Wie würde denn aber die Schrift erfüllt werden, dass es so geschehen müsse? [*Zu den* Pharisäern.] Ihr seid auf mich wie auf einen Räuber ausgegangen, mit Schwertern und mit Knütteln, mich gefangen zu nehmen, und ich sass doch täglich bei Euch im Tempel und lehrte,—und Ihr strecktet Eure Hände nicht nach mir aus und ergriffet mich nicht. Aber das ist Eure Stunde, dies die Macht der Finsterniss! Seht! Hier bin ich.

Selpha. Umgebt ihn, bindet ihn fest, dass er nicht entkommt!

Nathanael. Dafür seid Ihr dem Hohen Rathe verantwortlich. [*Die* Jünger *verlieren sich.*

Rotte. Aus unsern Händen entkommt er nicht.

Die Händler. Jetzt wollen wir unsere Rache kühlen.

Dathan. Weisst du noch was du uns im Tempel gethan hast?

Josaphat. [*Zu den Pharisäern.*] Wir wollen voraus in die Stadt eilen. Mit Sehnsucht harrt das Synedrium unserer Ankunft.

Händler. Wir aber gehen nicht mehr von der Seite dieses Bösewichts.

Nathanael. Zuerst gehen wir zum Hohenpriester Annas. Dorthin führet ihn!

Selpha. Wir kommen nach.

Händler. [*Zu* JUDAS.] Judas, du bist ein Mann! Du verstehst Wort zu halten.

Judas. Sagte ich Euch nicht, dass er noch heute in Eurer Gewalt sein werde?

Pharisäer. Der ganzen Hohen Rath hast du dir verbindlich gemacht. [*Ab.*

Die Rotte. [JESUM *vor sich herstossend.*] Fort mit dir! In Jerusalem wird man über dich entscheiden!

Selpha. Lasst uns eilen, führt ihn behutsam!

Rotte. Ha, lauf' nun, wie du im Judenlande umher gelaufen!

Selpha. Schont seiner nicht! Treibt ihn an.

Rotte. Vorwärts, oder man wird dich mit Kolben treiben!

Händler. Hilft dir Belzebub denn nicht mehr? [*Alle ab.*

his ear. "Alas," cried **Malchus**, "I am wounded; my ear is off!" Then said **Jesus** to the disciples, "Suffer ye thus far." And reaching forward to Malchus he said, "Be not troubled, thou shalt be healed." And touching his ear, that moment it was made whole. Malchus felt his ear with astonishment. His comrades satisfied themselves that the ear was as the other, and stood motionless; while **Jesus** turned to Peter and said, "Put up thy sword into its sheath; for all they who take the sword shall perish with the sword. The cup which the Father hath given, shall I not drink it? Thinkest thou that I cannot now pray to my Father, and he would presently give me more than twelve legions of angels? But how then would the Scriptures be fulfilled that thus it must be?"

Then turning to the Pharisees, he said, "Are ye come out as against a thief with swords and staves to take me? I sat daily with ye in the Temple teaching, and ye took me not. But this is your hour and the power of darkness. Behold, I am here!" "Surround him," cried **Selpha**; "bind him fast, that he escape not." Then said **Nathanael**, whose eager zeal to destroy Jesus had led him to join the soldiers, "You are responsible to the Council that he does not escape." At Selpha's command Malchus and Balbus had seized Christ, and were busily engaged in tying his hands together with cords. Slowly one by one, the disciples stole away, leaving Jesus alone in the midst of his captors. In reply to **Nathanael** the **soldiers** said, "Out of our hands he will not escape." Then cried with a loud voice the **traders**, with **Dathan** at their head, "Now we will slake our vengeance!" And **Dathan** added, "Dost thou still remember what thou didst to us in the Temple?" **Josaphat** said to the other **Pharisees**, "We will hasten on into the city. The Sanhedrin will be awaiting our arrival with impatience." The **traders** replied, "But we will not leave this scoundrel for an instant." "First," said **Nathanael**, "we must go to the High Priest Annas. Lead him thither!" **Selpha** said, "We follow thee!" As the band prepared to obey the word of command a **trader** came up to Judas and said approvingly, "Thou art a man indeed! Thou knowest how to keep thy word." **Judas** complacently answered, "Did I not tell you that he would be in your power to-day?" The **Pharisees** said, "Thou hast placed the whole Council under an obligation to thee." The procession then went off, leading Jesus to the palace of **Annas**. The Temple Watch formed behind Jesus, who, with his hands bound before him, was thrown violently forward by **Malchus** and **Balbus**, who held the other ends of the cords which bound him, and marched behind him. They cried, "On with thee! In Jerusalem they will settle your affair!" **Selpha**, who marched at the head of his band, cried, "Let us hasten; lead him away carefully." And **all the band** shouted, "Ha! run now as thou hast hitherto run to and fro about the land of Judæa." "Spare him not!" said **Selpha**; "drive him on!" "Forward!" shouted the **soldiers**, shouting together; "otherwise thou shalt be driven on with staves." And as they marched away, driving Jesus before them, the traders derided him, saying, "Doth Beelzebub then aid thee no longer?"

ZWEITE ABTHEILUNG.

Von der Gefangennehmung im Olivengarten bis zur Verurtheilung durch Pilatus.

VIII. VORSTELLUNG.

JESUS *vor* ANNAS.

PROLOG.

O der schaurigen Nacht! Sehet den Heiland an!
Von Gericht zu Gericht wird Er umhergeschleppt.
Allenthalben kommt Schmähung
Und Misshandlung entgegen Ihm.

Ein freimüthiges Wort, das Er zu Annas spricht
Lohnt ein Bösewicht Ihm, schlägt Ihn mit roher Faust,
Um sich Lob zu verdienen,
In's holdselige Angesicht.

Solcher schmähliche Lohn ward dem Michäus auch,
Da er Wahrheit enthüllt Achab dem Könige;
Von den Lügenpropheten
Gibt ihm einer den Backenstreich.

Wahrheit erntet gar oft Hass und Verfolgung nur;
Doch ihr möget ihr Licht schauen und bannen auch—
Endlich wird es obsiegen
Und durchbrechen die Finsterniss.

Chor.

Begonnen ist der Kampf der Schmerzen,
Begonnen in Gethsemane.
O Sünder! nehmet es zu Herzen!
Vergesset dieser Szene nie!

Für euer Heil ist dies gescheh'n
Was auf dem Oelberg wir seh'n.
Für euch betrübt bis in den Tod,
Sank Er zur Erde nieder.
Für euch drang Ihm, wie Blut so roth,
Der Schweiss durch alle Glieder.

VORBILD.

Michäus, der Prophet, bekommt einen Backenstreich, weil er dem Könige Achab die Wahrheit sagte.—3 Kön., 22, 24.

[Eine Anspielung auf das erste Verhör Jesus bei dem Hohenpriester Annas, woselbst der Heiland einen Backenstreich erduldete.]

Solo.

Wer frei die Wahrheit spricht,
Den schlägt man in's Gesicht.

SECOND DIVISION.

CHAPTER VIII.

PROLOGUE.—ACT VIII.

Oh, the terrible night! Look at the Saviour now!
How He is haled about from judgment-seat to judgment-seat!
They meet Him with foul abuse
And outrage everywhere.

For one fearless word that He speaks unto Annas,
One, as His reward, strikes Him with ruthless hand,
Praise to win from the tyrants,
With ruthless hand on the face.

Such base recompense was given to Micaiah;
When to Ahab the king he prophesied truly,
One of the lying prophets
Smote him then on the face.

Truth wins often hatred and persecution;
Yet, though ye may see her light, and banish it,
At the last it will conquer,
And in glory break through the dark.

Now has begun the anguished fight
Begun in dark Gethsemane.
O sinners, never let this night
For evermore forgotten be!

For your salvation this has been,
Which on the mountain we have seen;
When, sorrowing unto death, He sank
To earth, it was for you,—
'Twas for your sake the damp turf drank
Those drops of crimson dew.

[The twelfth tableau shows how Micaiah, the prophet of the Lord, was smitten by Zedekiah, the priest of Baal, for daring to predict, before Ahab and Jehoshaphat, the approaching death of the King of Israel at the battle of Ramoth Gilead.]

He who truth does speak
Is smitten on the cheek.

Michäus ward von Sedekias Hand getroffen
Weil er zu sagen wagte offen :
" König, du wirst unterliegen,
Wenn du Ramoth wirst bekriegen."
Dies ist, was Michäus spricht.
Vom Verderben dich zu retten,
Glaube, König, Baals Propheten—
Dieser Schmeichler Lügen nicht!
Doch des Gottgesandten Stimme
Schmeichelt einem Achab nicht.
Und ein Lügner schlägt im Grimme
Ihn dafür in's Angesicht.

Chor.

Lügner, Heuchler, Schmeichler pflücken
Rosen, Lorbeer ohne Müh'.
Nur die Wahrheit muss sich bücken ;
Denn die Wahrheit schmeichelt nie.

HANDLUNG.

JESUS *wird dem* ANNAS *vorgestellt und in's Angesicht geschlagen.*

ERSTE SZENE.

ANNAS. ESDRAS. SIDRACH. MISAEL.

Annas. Ich kann in dieser Nacht nicht Ruhe finden, bis dass ich weiss, dass dieser Ruhestörer in unsern Händen ist. O wär' er doch bereits in Fesseln!—Sehnsuchtsvoll erwarte ich meine Diener mit der frohen Nachricht.

Esdras. Sie können nicht mehr lange weilen ; denn geraume Zeit ist's, seit sie abgegangen.

Annas. Vergebens ist mein kummervoller Blick hinausgerichtet nach der Kidronsstrasse. Nichts lässt sich seh'n, nichts hören. — Geh', mein Esdras, geh' dem Kidronthore zu, und sieh' ob sie nicht nahen.

Esdras. Eilends will ich dahin. [*Ab.*

Annas. Das wäre doch ein Donnerschlag für das hohe Synedrium, wenn diesmal nicht das Werk—

Sidrach. Hoherpriester, lass die Sorgen!

Misael. Am Gelingen ist ja nicht du zweifeln.

Annas. Sie haben etwa ihren Weg geändert, und kehren durch die Pforte Siloah zurück? Ich muss doch auch auf dieser Seite spähen lassen.

Sidrach. Wenn der Hohepriester es wünscht, will ich zur Pforte Siloah—

Annas. Ja, thue es! Doch sieh' zuerst, ob Niemand durch die Synedriumsgasse komme!

Sidrach. Herr! Ich säume nicht. [*Ab.*

Annas. Die Nacht rückt vor, und immer noch keine Gewissheit! Jede Minute dieses bangen Harrens ist mir mehr als eine Stunde.— Ich meine horch!— Es kommt Jemand! Ja! Ja! Man kommt!— Es wird wohl gute Botschaft sein.

Micaiah thus by Zedekiah's hand was smitten,
Because he freely dared to say—'tis written—
"King, if thou wilt still assail
Ramoth, thou shalt ne'er prevail."
Spake Micaiah on this wise:
"Baal's seers are thy undoing;
Wilt thou save thyself from ruin
Hearken not these flatterers' lies."
But the voice of God's own prophet
Flatters not proud Ahab's race,
And a lying courtier rising,
Strikes him, wrathful, in the face.

Roses, laurels, earth's fair glories,
Are for those who feign and lie;
Truth must go uncrowned in this world
She can use no flattery.

JESUS BEFORE ANNAS.

It was dark night, and there was silence in the street before the house of Annas, the High Priest, when his door opened, and **Annas**, attended by **Esdras**, **Sidrach**, and **Misael**, came upon the balcony. "I can find no rest this night," said **Annas**, looking impatiently up and down the street, "until I know that this disturber of the peace is in our hands. Oh! if he were only safe and in fetters. Full of longing and anxiety I await the arrival of my servants with the joyful news." Then said **Esdras**, "They cannot be much longer, for it is a good while since they went away." "In vain has my troubled gaze looked up and down the street of Kedron. But nothing can I see and nothing hear. Go! my Esdras, go towards the Kedron Gate and see." "I will hasten out," said **Esdras**, hurrying away as quickly as his short squat figure would allow. **Annas**, walking about impatiently, tormented by misgivings as to the success of the enterprise, began: "It would be a blow to the Sanhedrin if this time the work should not succeed." **Sidrach** said, "Do not give way to anxiety, High Priest;" and **Misael** added, "There is no doubt of our success." **Annas**, heeding not the consolation of his priests, said, "They may have altered their way and returned through the Siloa Gate. I must send to see also on that side." **Sidrach** said, "If the High Priest wishes it I will go to the Siloa Gate." "Yes, do," said **Annas**, "but first see whether anyone comes through the street of the Sanhedrin." "I will not loiter, my lord," said **Sidrach**, as he disappeared into the darkness. Annas resumed his troubled thoughts. "The night is going by, and still the old uncertainty. Every minute of this weary waiting time is as an hour to me. Hark! I think someone comes running! Yes, he comes. Surely there will be good

Sidrach. [*Hercincilend.*] Herr! Esdras kommt in Eile. Schnellen Fusses sah ich ihn die Gasse heran laufen.

Annas. Er muss frohe Nachricht bringen, da er sich so beeilt. Ich habe wahrlich kein Gefühl mehr, als für den Tod des Verbrechers.

Esdras. [*Eilends kommend.*] Heil dem Hohenpriester! Ich habe die abgesandten Väter selbst mit Judas gesehen. Alles ist nach Wunsch; der Galiläer in Banden. Ich habe sie gesprochen und eilte fort, die freudevolle Kunde geschwind zu überbringen.

Annas. Himmlische Botschaft! Glücksel'ge Stunde! Ein Stein ist von meinem Herzen gelöst und ich fühle mich wie neugeboren. Jetzt erst nenne ich mich mit Freude den Hohenpriester des auserwählten Volkes!

ZWEITE SZENE.

Die vier Abgeordneten des Hohen Rathes erscheinen mit JUDAS *auf dem Balkon.*

Die vier Pharisäer. Es lebe unser Hoherpriester!

Nathanael. Der Wunsch des Hohen Rathes ist erfüllt!

Annas. O, ich muss Euch umarmen vor Freude! So ist denn unser Plan glücklich gelungen. Judas, dein Name wird in unsern Jahrbüchern ein ehrenvolle Stellung einnehmen. Noch vor dem Feste soll der Galiläer sterben!

Judas. [*Erschreckt.*] Sterben?

Annas. Sein Tod ist beschlossen.

Judas. Für sein Leben und Blut will ich nicht verantwortlich sein.

Annas. Das ist nicht nöthig, er ist in unserer Gewalt.

Judas. Wazu habe ich ihn Euch nicht überliefert.

Pharisäer. Du hast ihn überliefert, das Weitere ist unsere Sache.

Judas. Weh' mir! Was habe ich gethan! Sterben soll er? Nein! Das wollte ich nicht. Das will ich nicht!

[*Eilt hinweg.*

Die Pharisäer. [*Ihm nachspottend.*] Du magst wollen oder nicht, er muss doch sterben.

DRITTE SZENE.

Vorige ausser JUDAS. *Gleich darauf erscheinen* CHRISTUS, *der Rottenführer* SELPHA *und die Tempeldiener* MALCHUS *und* BALBUS *auf dem Balkon. Die* Rotte *bleibt unten.*

Priester. Hoherpriester, der Gefangene ist vor der Schwelle.

Annas. Selpha mit der nöthigen Wache möge ihn heraufführen. Die übrigen mögen ihn drunten erwarten!

[SELPHA *erscheint mit* CHRISTUS.

Selpha. Hoherpriester! Nach deinem Befehle steht der Gefangene hier vor deinen Schranken.

Annas. Habt Ihr ihn allein gefänglich eingebracht?

Balbus. Seine Anhänger zerstreuten sich wie scheue Schafe!

Selpha. Wir fanden es nicht der Mühe werth, sie einzufangen. Jedoch wäre Malchus beinahe um's Leben gekommen.

tidings." **Sidrach,** bursting into the presence of the High Priest, exclaimed, "My lord, Esdras comes in haste, I saw him just now running down the street with rapid foot." Then said **Annas,** "Surely it is joyful news that he brings, since he hastens so? Truly, I long for nothing now but the death of this malefactor." Then came **Esdras,** breathless with haste, crying, "Hail to the High Priest. I have seen the fathers who were sent with Judas. All has gone according to your wish. The Galilean is in bonds. I heard it from their mouth, and hurried as fast as I could to bring the joyful news in haste to thee." **Annas** cried, "Oh, heavenly message! auspicious hour! A stone is lifted from my heart. I feel as if I were born again. Now, for the first time, can I rejoice to call myself High Priest of the chosen people."

Then came in to **Annas, Judas,** and the four **Pharisees** who had been sent by the Council to accompany him, crying, "Long live our High Priest!" **Nathanael** exclaimed, "The wish of the Council is accomplished!" **Annas** said, "Oh, I must embrace you for joy. So then our plan has succeeded! Judas, thy name shall take an honourable place in our annals. Even before the Feast shall the Galilean die." **Judas**—whom the Pharisees had brought in with them—startled by that word, sprang back, repeating incredulously, "Die!" "His death is decreed," said **Annas.** "For his life and blood," cried **Judas,** "I will not be responsible." "That is unnecessary," said **Annas,** coolly, "he is in our power." "But," persisted **Judas,** passionately, "I have not delivered him over to you for that." "Thou hast delivered him over," said the **Pharisees,** "and the rest is our business." Repulsed on every side, **Judas,** striking his forehead with his hand, cried, "Woe is me! what have I done? Shall he die? No! that I did not wish. That I will not have." As he hurried into the street the **Pharisees** laughed at him and said, "Whether thou wilt have it or not, die he must."

Then said the **priests** to Annas, "High Priest, the prisoner is at the threshold." **Annas** said, "Let Selpha, with as many of the Watch as are necessary, bring him up here, while the rest await him below." Then was Jesus brought before Annas on the balcony in custody of Selpha, the leader of the Temple Watch, and the two servants of the Temple, Malchus and Balbus, holding the cords by which Jesus was bound. The rest of the Watch remained in the street below. Selpha bowed low as he entered, and said, "High Priest, in accordance with thy command, the prisoner now stands at thy bar." When **Annas** saw Jesus he said, "Have you brought him alone as a prisoner?" **Balbus** answered, "His disciples dispersed like timid sheep." **Selpha** said, "We did not find it worth the trouble to arrest them. Nevertheless, Malchus almost lost his life."

Annas. Was ist gescheh'n?

Selpha. Einer seiner Anhänger hieb mit gezücktem Schwerte nach ihm, er traf sein Ohr und weg war es.

Annas. Wie? es lässt sich aber nichts bemerken?

Balbus. [*Höhnend.*] Der Wundermann hat es ihm wieder angekünstelt.

Annas. Was sagst du dazu, Malchus?

Malchus. [*Ernst.*] Ich kann es nicht erklären—es ist Wunderbares an mir gescheh'n.

Annas. Hat der Betrüger dich etwa auch bezaubert? [*Zu* JESUS.] Sage, durch welche Macht hast du dies gethan?

[CHRISTUS *schweigt.*

Selpha. Rede, wenn dich deine Obrigkeit fragt!

Annas. So Rede! Gib Rechenschaft nun über deine Jünger, deine Lehre, die du im ganzen Judenlande verbreitet und mit der du das Volk verführt hast!

Christus. Ich habe öffentlich vor der Welt geredet; ich habe immer in den Synagogen und im Tempel gelehrt und ich habe nichts im Verborgenen geredet. Was frägst du mich? Frage Diejenigen, welche gehört haben, was ich zu ihnen redete! Sieh, diese wissen, was ich gesagt habe.

Balbus. [*Schlägt* JESUM.] Antwortest du so dem Hohenpriester?

Christus. Habe ich unrecht geredet, so beweise es, dass es unrecht sei! Habe ich aber recht geredet, warum schlägst du mich?

Annas. Du willst auch jetzt noch trotzen, da dein Leben und Tod in unserer Gewalt ist? Führt ihn weg, ich bin dieses Bösewichtes müde.

Balbus. [*Zu* CHRISTUS, *der abgeführt wird.*] Warte nur, dein Trotz wird weichen!

Annas. Ich will mich noch eine Weile der Ruhe hingeben, oder vielmehr dem stillen Nachsinnen, wie das glücklich Begonnene zu Ende gebracht werden möge! Es wird ohnedies in früher Morgenstunde der Ruf in's Synedrium an mich kommen. [*Alle ab.*

VIERTE SZENE.

CHRISTUS *inmitten der* Rotte.

Rotte. [*Zu* SELPHA, *der* JESUM *bringt*] Ha, ist sein Handel schon aus?

Selpha. Ja, seine Vertheidigung ist schlecht ausgefallen.

Balbus. Sie hat ihm aber doch einen tüchtigen Backenstreich eingetragen.

Selpha. Nehmt ihn nun und fort mit ihm zu des Kaiphas Palast!

Rotte. Fort mit ihm! Hebe deine Füsse auf!

Balbus. Freue dich, bei Kaiphas wirst du noch einen besseren Empfang bekommen.

Rotte. Dort werden dir schon die Raben um die Ohren singen! [CHRISTUM *durch die Gasse hervorführend.*] Du wirst zum Schauspiel werden, zum Schauspiel der ganzen Nation!

Balbus. Beeile dich! Deine Anhänger sind schon bereit! Sie wollen dich zum Könige Israels ausrufen.

"How did that happen?" asked **Annas.** "One of his followers," said **Selpha,** "with a drawn sword smote him and cut off his ear." "How could that be?" said **Annas,** looking first at one side of Malchus's head and then at the other. "It has left no mark: there is nothing to be seen." "Oh," said **Balbus,** mocking, "the magician has conjured it back again." "What sayest thou to that?" asked **Annas. Malchus** replied seriously, "I cannot explain it. It is a miracle that has happened to me." **Annas** frowned. "Has the deceiver also bewitched thee?" he asked, and then turning to Jesus said to him, "Say, by what power hast thou done this?" Jesus did not answer. "Speak," said **Selpha,** "when thy High Priest asks thee." "Speak," said **Annas.** "Give an account of thy disciples and thy teaching, which thou hast spread abroad over the whole land of Judæa and with which thou hast corrupted the people!"

Then **Jesus** answered and said unto him, "I spake openly to the world, I ever taught in the Synagogue and in the Temple and in secret I taught nothing. Why askest thou me? Ask them that heard me what I have spoken. Behold, they know what I have said!" **Balbus,** who was standing on the left hand of Jesus, holding one end of the cord by which his hands were bound, struck him over the face a resounding blow, saying, "Answerest thou the High Priest so?" **Jesus** answered, "If I have spoken evil, bear witness of the evil, but if I have spoken well, why smitest thou me?" Then **Annas** exclaimed, "Wilt thou even now defy us, when thy life and death are in our power? I am weary of this villain!" and gave the signal for **Jesus** to be removed.

"Oh," said **Balbus,** as he roughly thrust him forward, "wait a little. Thy obstinacy will vanish." As Jesus was being led down the steps, **Annas** said, "I will go in now, for a little while, to rest, or rather to meditate quietly as to how the work so happily begun may be brought to an end. In any case the summons to the Sanhedrin will reach me at an early hour in the morning." **Annas** then entered into his own house, leaving **Jesus** in the street below in the midst of the soldiers. As **Selpha** appeared bringing Jesus into the street **the Watch** cried out loudly, "Ha! is his business already over?" **Selpha** said, "His defence has turned out badly," and **Balbus** added, "After all, it gained him a smart slap over the face." **Selpha** said, "Take him now, and away with him to the Palace of Caiaphas!" "Off with him!" cried the **soldiers,** tumultuously. "Lift up thy feet!" "Cheer up," said **Balbus,** mocking, "Thou wilt have a still better reception from Caiaphas," and the **soldiers** shouted as they marched, "There will the ravens croak about thine ears!" When Jesus was taken from the house of Annas he was led through the streets, the band accompanying him shouting as they went. On their way to the Sanhedrin they led Jesus down the street which passed Pilate's house, and as they went they cried to him with riotous laughter, "Thou shalt become a laughing-stock for the whole nation!" **Balbus** said unto him scoffingly, "Make haste! thy disciples are quite ready to proclaim thee King of Israel!" And

Rotte. Nicht wahr, davon hast du schon oft geträumt?

Selpha. Diesen Traum wird ihm jetzt Kaiphas der Hohepriester auslegen.

Balbus. Hörst du! Kaiphas wird dir deine Erhöhung verkünden.

Rotte. [*Mit Gelächter.*] Ja, deine Erhöhung zwischen Himmel und Erde!

Selpha. Aufgemerkt, ihr Leute! Da, durch die Burg des Pilatus, führt uns der nächste Weg zum Schlosse des Kaiphas. Dort stellt euch bis auf weiteres im Vorhofe auf.

Rotte. Dein Befehl soll vollzogen werden. [*Ab.*

FUENFTE SZENE.

PETRUS *und* JOHANNES *vor dem Hause des* ANNAS. *Ein* Priester.

Petrus. Ach! Wie wird es hier dem besten Meister ergeh'n! O Johannes, wie ist mir so bange um ihn!

Johannes. Gewiss wird er hier Spott und Misshandlungen zu erdulden haben! Ich habe grosse Angst, mich dem Hause zu nähern.

Petrus. Es ist aber so stille umher.

Johannes. Im Palaste hört man keine menschliche Stimme. Sollten sie ihn wieder weggeführt haben?

Priester. [*Heraustretend.*] Was wollt Ihr hier beim Palaste nächtlicher Weile?

Johannes. Vergib, wir sahen eine Menge Leute von ferne durch das Kidronthor hiehergeh'n und gingen ihnen nach, um zu sehen, was sich ereignet hat.

Priester. Man hat einen Gefangenen eingebracht, er ist aber bereits zu Kaiphas geschickt worden.

Johannes. Zu Kaiphas? So wollen wir gleich wieder gehen.

Priester. Das wird Euer Glück sein, sonst müsste ich Euch als nächtliche Ruhestörer aufheben lassen.

Petrus. Wir wollen keine Unruhe erregen und still abgehen. [*Ab.*

Priester. [*Den Beiden nach.*] Sind es etwa gar Anhänger des Galiläers. Wenn ich wüsste! Doch, sie entgehen unsern Leuten nicht, wenn sie zu des Kaiphas Palast gehen. Der ganze Anhang muss vertilgt werden, sonst wird das Volk nicht mehr zum Gehorsam gebracht. [*Ab.*

IX. VORSTELLUNG.

JESUS *vor* KAIPHAS.

PROLOG.

Vor erbosten Feinden, nun seinen Richtern,
Steht der Herr in Schweigen gehüllt; geduldig
Hört Er all die Klage und Lüge, selbst das
Urtheil des Todes.

the **soldiers** laughed as they said, "Thou hast often dreamed of this; is it not so?" Then said **Selpha**: "Caiaphas will soon explain this dream to him." And **Balbus**, seeing that Jesus opened not his mouth and was silent, shouted in his ear, "Dost thou hear? Caiaphas will announce to thee thy exaltation to a high position!" A great burst of hoarse laughter from the **Watch** followed as they shouted, "An exalted position between heaven and earth!" "Look out, you fellows!" cried **Selpha**; "there through the hall of Pilate lies our nearest way to the palace of Caiaphas. There station yourselves in the courtyard until further orders." The **soldiers** answered, "Thy command shall be fully obeyed."

Hardly had the noisy soldiery passed with their prisoner out of the street than **Peter** and **John** appeared before the house of **Annas**. Then said **Peter**, "How will it fare here with our good Master? O John, how anxious I am about him!" **John** answered, "He is certain to have to suffer here scorn and ill-treatment. I am very much afraid of approaching the house." **Peter** said, "But it is so silent about here." **John** replied, "One hears not a sound in the place. Could they have taken him away again?"

As they were talking **Esdras** came out from the house of Annas and asked, "What do you want at the palace at this time of night?" **John** answered, "Forgive us: we saw a number of people from afar come hither from the Kedron Gate, and we came here in order to see what had happened." **Esdras** answered, "They have brought in a prisoner, but he has already been sent to Caiaphas." "To Caiaphas?" said the **disciples**; "then we will go away at once." "You had better, otherwise I will have you taken up as night brawlers," said **Esdras**. "We will go away quietly and make no disturbance," said **Peter** meekly. As they went the **Priest**, looking after them, said, "Perhaps they are followers of the Galilean. If I only knew! However, they will not escape our people if they go to the palace of Caiaphas. The whole of his following must be destroyed; otherwise the people will never be brought into obedience." He then returned into the house.

CHAPTER IX.

PROLOGUE.—ACT IX.

Fore embittered foes, who are now His judges,
Stands the Lord, in majestic silence shrouded,
Patiently listens to lying accusations—
E'en the death sentence.

Wie einst Naboth schuldlos verfolgt, verurtheilt
Ward, durch falsches Zeugniss als Gotteslästrer,
So auch Er, dess einzige Schuld ist: Wahrheit,
Liebe und Wohlthun.

Bald auch werdet ihr von entmenschten Knechten
Ihn umrungen seh'n, des Gespöttes Rohheit
Preisgegeben, höhnisch misshandelt unter
Wildem Gelächter.

Im geduld' gen Job, dem in tiefster Trübsal
Selbst von seinen Freunden mit Spott Belad'nen,
Seht ihr vorgebildet des lieben Heilands
Himmlische Sanftmuth.

Choragus.—*Recit.*

Wie blutet mir das Herz!
Der Heiligste steht vor Gericht!
Er muss der Sünder Boeheit tragen.
Verrathen und beschimpft, gebuden und geschlagen.
O Menschen, Euer Angesicht verhüllet!
Den heiligen Leib des Henkers Hand berühret,
Von Annas wird zu Kaiphas er geführet,
Was ihr im Bilde hier betrachtet, sich erfüllet.

VORBILD.

Der unschuldige Naboth wird durch falsche Zeugen zum Tode verurtheilt.—3. Kön., 21, 8.

[Wie Naboth, so wird auch der unschuldige Heiland vor dem Hohenpriester Kaiphas durch falsche Zeugschaft zu Tode verurtheilt. Wie dem geduldigen Job, so wird auch dem geduldigen Heiland aller erdenkliche Spott angethan.]

Chor.

Es sterbe Naboth!—er erfrechte sich,
Zu lästern Gott, zu schmäh'n o König, dich.
Er sei vertilgt aus Israel!
So geifern feile Lügnerzungen,
Von jener bösen Jezabel
Zu einem falschen Eid gedungen.

Solo.

Ach! mit dem Tode rächet man,
Was Naboth nie verbrochen.
Der Weinberg wird dem König dann
Von Schurken zugesprochen.
Auch wider Jesus vor Gericht
Steht Hass und Trug zusammen,
Bis dass die Bosheit Urtheil spricht,
Die Unschuld zu verdammen.

Chor.

Ihr mächt'gen Herrscher dieser Welt,
Zum Wohl der Menschheit aufgestellt!
Vergesst bei Uebung eurer Pflicht
Des unsichtbaren Richters nicht!

And as Naboth of old, condemned, though guiltless,
By false witnesses charged with blasphemy, perished;
So, too, He, whose only guilt was truth-speaking,
Love, and well-doing.

Soon, too soon, ye will see Him all surrounded
By scarce human soldiers, a sport for their cruelty,—
Mocked, and shamefully, scornfully outraged with peals of
Savagest laughter.

In the patience of Job, who, in deepest sorrow,
Even by his own friends by scorn was laden,
Ye can see foreshadowed the dear Redeemer's
Heavenly patience.

How bleeds my heart!
The Holiest stands before the judgment-seat.
The malice of sinners He must bear,
Betrayed and outraged, bound and beaten there.
O, sons of men, your faces veil this day,—
The sacred form is touched by impious hands,
From Annas dragged to Caiaphas away—
What's here foreshadowed—see, fulfilled it stands.

[The thirteenth and fourteenth tableaux represent the stoning of Naboth, a venerable old man, who is being crushed by the missiles of Jezebel's sons of Belial, and the sufferings of Job, who is shown on his dunghill, scoffed at, plagued, and derided by his friends, his servants, and even by his wife.]

Chorus.

Let Naboth die!—he feared not impiously
God to blaspheme, speak ill, O King, of thee.
Yes, let him out of Israel
Perish—so lying tongues proclaim,
By evil-minded Jezebel
Hired for a price, to compass deeds of shame.

Solo.—*Tenor.*

Alas! by death shall be avenged
Wrong Naboth never wrought;
The vineyard then by wicked men
Into Ahab's hands is brought.
'Gainst Christ, before the judgment-seat,
Deceit and hate are banded,
Till malice on the innocent
Hath sentence sharp demanded.

Chorus.

Ye rulers of this world, in might
Appointed for to do men right,
Forget not, as your office ye
Fulfil, the Judge ye cannot see.

Bei Ihm sind alle Menschen gleich,
Sie mögen dürftig oder reich,
Geadelt oder Bettler sein,
Gerechtigkeit gilt Ihm allein.

VORBILD.

Der leidende Job erduldet von seinem Weibe und seinen Befreundeten viele Beschimpfungen.—Job, 2, 9.

Seht! welch ein Mensch! Ein Job in Schmerzen—
Ach! wem entlockt er Thränen nicht!
Sein Weib jedoch, die Freunde scherzen,
Und spotten seiner ins Gesicht.
Ach! welch ein Mensch!
Doch trägt geduldig er die Plage
Ringsum bedrängt von Noth und Spott.
Vertraut er hoffend seinem Gott;
Ach! welch ein Mensch!
Es kommt aus ihm kein Laut der Klage.
Seht Jesus, wie Er's schweigend trägt,
Da Rohheit ihn beschimpft und schlägt.
Ach! welch ein Mensch!
O alle ihr gerührten Herzen!
Zerfliesst in Mitleid, wenn ihr seht
Wie hier vor euch erniedright steht
Zu tiefster Schmach der Mann Schmerzen!

HANDLUNG.

CHRISTUS *wird zu* KAIPHAS *geführt, von demselben verhört und des Todes schuldig erklärt, von* PETRUS *verläugnet, von den* Dienern *verspottet und misshandelt.*

ERSTE SZENE.

KAIPHAS *in seinem Schlafgemach. Die* Priester *und* Pharisäer.

Kaiphas. Der glückliche Anfang verspricht uns frohes Gelingen unserer Wünsche. Dank Euch, edle Glieder des Synedriums, für Eure eifrige und kluge Mitwirkung!

Priester. Des Dankes höchster Preis gebührt unserem Hohenpriester.

Kaiphas. Nun lasst uns unsere Wege ohne Verzug weiter verfolgen! Alles ist vorbereitet. Der Rath wird gleich versammelt sein, die nöthigen Zeugen sind mitgebracht. . . . Ich werde nun unverweilt das Verhör mit dem Gefangenen vornehmen, dann soll das Urtheil gesprochen und für dessen Vollziehung gesorgt werden. Je schneller die Durchführung desto sicherer der Erfolg.

Nathan. Es wäre wünschenswerth dass alles vorüberginge ehe unsere Gegner zur Besinnung kommen.

Kaiphas. Dahin geht mein Vorhaben. Vertraut mir, meine Freunde, ich habe mir einen Plan entworfen und hoffe ihn auszuführen.

Sadok. Die Weisheit unseres Hohenpriesters verdient unser volles Vertrauen.

Alle. Der Gott unserer Väter segne seine Schritte.

All men are equal Him before,
Whether that they be rich or poor,—
Be noble or of low degree,—
For justice only careth he.

See what a man! See Job's sore mourning—
Who would not weep at such distress!
His friends, his very wife are scorning,
And heartless, mock him to his face.
Oh, what a man!
Yet patiently he bears the cross,
Though hard beset in sorest need,
And, hoping on, trusts God indeed—
And with no word bemoans his loss.
Oh, what a man!

See Jesus, how in silence He
Bears outrage, blows, and mockery!
Oh, what a man!
Oh, hearts of men who now draw near,
Melt with compassion when ye see
The Man of Sorrows standing here,
Bowed down in deepest misery!
Oh, what a man!

JESUS BEFORE CAIAPHAS

CAIAPHAS, in his bedchamber, wearing a dressing-gown, surrounded by priests and Pharisees, exalted over the news which had been brought him of the arrest of Jesus. "This happy capture," said he, "promises us a fortunate realisation of our wishes. I thank you, noble members of the Sanhedrin, for zealous and prudent co-operation." But the **priests** with one voice cried, "The greatest share of praise belongs to our High Priest!" "Now," said **Caiaphas,** "let us pursue our path without delay. Everything is ready. The Council will immediately be assembled. The necessary witnesses have already been brought along. I shall now, without losing a moment, at once begin the trial of the prisoner. Then judgment shall be pronounced, and provision made that it shall be executed. The quicker the execution, the surer the result." **Dathan** said, "It would be advisable to get everything over before our adversaries recover their senses." **Caiaphas** replied, "I have considered this necessity. Trust me, my friends. I have thought of a plan. I hope to carry it out." At this **Zadok** said, "The wisdom of our High Priest deserves our fullest confidence"—and then cried they **all,** "The God of our fathers bless all his measures!"

ZWEITE SZENE.

Die Vorigen. *Die* Rotte *führt* CHRISTUM *ein.* *Die* falschen Zeugen.

Selpha, der Rottenführer. Erhabener Hoherpriester, hier ist der Gefangene.

Kaiphas. Führt ihn näher, damit ich ihm in's Angesicht sehen und ihn fragen kann.

Selpha. Tritt vor, und ehre hier das Haupt des Hohen Rathes!

Kaiphas. Du bist also Derjenige, der sich einfallen liess, unserer Synagoge und dem Gesetz Mosis den Untergang bereiten zu wollen? Du bist angeklagt, dass du das Volk zum Ungehorsam aufgereizt, dass du die heilige Erblehre der Väter verachtet, dass du das göttliche Gebot der Sabbathheiligung oftmals verletzt, dass du sogar viele gotteslästerliche Reden und Handlungen dir erlaubt hast. Hier stehen ehrenwerthe Männer, welche bereit sind, die Wahrheit dieser Anklagen mit ihrem Zeugnisse zu bekräftigen. Höre sie, und dann magst du dich verantworten, wenn du kannst!

1. Zeuge. Ich kann vor Gott bezeugen, dass dieser Mensch das Volk aufgereizt hat, indem er öffentlich die Rathsglieder und Schriftlehrer Heuchler, reissende Wölfe in Schafskleidern, blinde Führer der Blinden gescholten, und ausgesprochen hat, dass man ihren Werken nicht folgen soll.

2. Zeuge. Auch ich bezeuge dieses und kann noch beifügen, dass er dem Volke verboten hat, dem Kaiser den Tribut zu bezahlen.

1. Zeuge. Ja, wenigstens hat er zweideutige Reden darüber fallen lassen.

Kaiphas. Was sagst du dazu? Du schweigest? Weisst also nichts dagegen zu sagen?

3. Zeuge. Ich habe öfter gesehen, wie er mit seinen Jüngern, dem Gesetz zum Trotz, mit ungewaschenen Händen zu Tische gegangen, wie er mit Zöllnern und Sündern freundlichen Umgang pflog und in ihre Häuser ging, mit ihnen zu essen. [**Die anderen Zeugen**: Das haben auch wir öfter gesehen.] Ich habe von glaubwürdigen Leuten gehört, dass er sogar mit Samaritern geredet, ja selbst tagelang bei ihnen gewohnt hat.

1. Zeuge. Ich war auch Augenzeuge, wie er am Sabbath gethan, was durch Gottes Gesetz verboten ist, indem er ohne Scheu Kranke und Pest behaftete heilte. Er hat andere zum Brechen des Sabbaths verleitet. So hat er einem Menschen geboten, sein Bett nach Hause zu tragen.

2. Zeuge. Hievon war ich auch Zeuge.

Kaiphas. Was hast du gegen diese Aussagen einzuwenden? Weisst du nichts darauf zu antworten?

3. Zeuge. Du hast—ich war auch dabei zugegen—dir angemasst, Sünden zu vergeben, was doch nur Gott zukommt. Du hast also Gott gelästert!

Then **Selpha**, the leader of the band, brought Jesus into the chamber of **Caiaphas**, the High Priest, **Balbus** and **Malchus** holding the cords by which his hands were bound. "Illustrious High Priest, here is the prisoner," said **Selpha**. "Bring him nearer," said **Caiaphas**, "so that I may look him in the face and question him." "Step forward," said **Selpha**, "and show respect here to the head of the Sanhedrin." Then **Caiaphas**, having looked into the face of Jesus, said to him, disdainfully, "Thou art he, then, who dreamed of bringing about the destruction of our synagogue and the law of Moses?" Then, assuming a more judicial tone, he said, "Thou art accused that thou hast stirred up the people to disobedience, that thou hast despised the holy traditions of the Fathers, that thou hast transgressed the divine command for the keeping of the Sabbath Day, and that thou even hast been guilty of many blasphemous speeches and acts. Here," **Caiaphas** continued, pointing to five Jews who had entered the chamber at the same time as **Selpha** brought in Jesus, and had taken their stand on the left of the High Priest confronting the accused, "here stand honourable men who are prepared to prove the truth of these accusations by their testimony. Hear them, and then thou mayest answer if thou canst."

Then stood forth the **first witness** and spoke, saying, "I can testify before God that this man has stirred up the people by openly denouncing the members of the Council and the Scribes as hypocrites, ravening wolves in sheeps' clothing, blind leaders of the blind, and has declared that no one should follow their work." At this the members of the Sanhedrin smiled approvingly one to another. The **second witness** said, "I can also testify this, and can still further declare that he has forbidden the people to pay tribute to Cæsar." "Yes," interrupted the **first witness**, "at any rate he has dropped words of double meaning about that."

Then **Caiaphas** turned to Jesus and said, "What sayest thou unto this?" He paused for a reply, but Jesus opened not his mouth. Then said **Caiaphas**, "Art thou silent? Hast thou nothing to answer?" But Jesus never answered a word.

The **third witness** took up his testimony. "I have often seen how he, with his disciples, in defiance of the law, has eaten with unwashed hands; how he has been accustomed to hold friendly intercourse with publicans and sinners and go into their houses to eat with them."

"That we have also seen," cried the **other witnesses** together. "I have heard very credible people say that he has even spoken with Samaritans, and, indeed, has lived with them for days together."

Then the **first witness** began to speak again. "I was a witness how he has done on the Sabbath what is forbidden by God's law, in that he healed sick and infirm people without fear on that day. He has seduced others to break the Sabbath: he ordered a man to take up his bed and carry it to his house. The second witness joined in, "I also can testify to this." Again **Caiaphas** turned to Jesus and said, "What hast thou to say against this evidence?" And, after a pause, seeing that Jesus still spoke not, he said, "Hast thou nothing to say in reply?" But Jesus spoke not.

Then said the **third witness**, addressing himself to Jesus, "Thou hast, for I was present, taken upon thyself to forgive sins, which belongs to God alone. Thou hast therefore blasphemed God."

1. Zeuge. Du hast Gott deinen Vater genannt, und dich erfrecht, auszusprechen, dass du Eins mit dem Vater seist. Du hast dich also Gott gleich gemacht.

2. Zeuge. Du hast dich über unsern Vater Abraham erhoben; und zu behaupten gewagt, dass du schon gewesen seist, ehe Abraham war.

4. Zeuge. Du hast gesagt, ich kann den Tempel Gottes niederreissen und in drei Tagen wieder aufbauen.

5. Zeuge. Ich habe dich sagen hören: Ich will diesen von Menschenhänden gebauten Tempel niederreissen und in drei Tagen einen andern herstellen, der nicht von Menschenhänden gebaut ist.

Kaiphas. Du hast dich also einer übermenschlichen, göttlichen Macht gerühmt! Das sind schwere Beschuldigungen und sie sind gesetzlich bezeugt. Widersprich, wenn du kannst! Du glaubst durch Schweigen dich retten zu können, du getraust dich nicht, vor den Vätern des Volkes und seinen Richtern zu bekennen, was du vor dem Volke gelehrt hast. Oder getraust du dich? So höre: Ich, der Hohepriester, beschwöre dich bei dem lebendigen Gott! Sage, bist du der Messias, der Sohn Gottes, des Hochgelobten?

Christus. Du sagst es und ich bin es. Ich sage Euch aber: Von nun an werdet Ihr den Menschensohn zur Rechten der Kraft Gottes sitzen und auf den Wolken des Himmels kommen sehen!

Kaiphas. Er hat Gott gelästert! Was brauchen wir noch Zeugen? Ihr habt selbst die Lästerung mitangehört! Was dünkt Euch?

Alle. Er hat den Tod verdient!

Kaiphas. Er ist also einstimmig des Todes schuldig erklärt. Doch nicht ich, nicht der Hohe Rath, das göttliche Gesetz selbst spricht das Todesurtheil über ihn. Ihr Lehrer des Gesetzes! Ich fordere Euch auf, zu antworten. Was sagt das heilige Gesetz von dem, welcher der von Gott vorgeschriebenen Obrigkeit ungehorsam ist?

1. Priester. [*Liest.*] Wer hoffärtig ist und dem Gebote des Priesters nicht gehorchen will, noch auch dem Urtheile des Richters, der Mensch soll sterben und du sollst das Böse ausrotten aus Israel.

Kaiphas. Was verordnet das Gesetz über den, der den Sabbath entheilight?

2. Priester. [*Liest.*] Haltet meinen Sabbath, denn er ist Euch heilig! Wer ihn entheiligt, der soll des Todes sein! Wer an demselben ein Werk thut, dessen Seele soll ausgetilgt werden aus dem Volke.

Kaiphas. Welche Strafe verhängt das Gesetz über den Gotteslästerer?

Nathanael. [*Liest.*] Sage den Kindern Israels, ein Mensch, der seinem Gotte flucht, soll seine Missethat tragen und wer den Namen

Then again spoke the **first witness**, "Thou hast called God thy Father, and has dared to declare that thou art one with the Father. Thou hast therefore made thyself equal to God." The **second witness** added, "Thou hast exalted thyself above our Father Abraham. Thou didst say, 'Before Abraham was, I am.'" Then spoke the **fourth witness**, who said, "Thou hast said, 'I can destroy the Temple of God, and in three days build it up again.'" The **fifth witness**, who had not hitherto spoken, stood forward and said, "I have heard thee say, 'I shall destroy this Temple which is made with hands, and in three days I will build another, made without hands.'" This concluded the testimony of the witnesses.

Then **Caiaphas**, turning to Jesus, spoke to him with indignation: "So thou hast claimed to possess a superhuman, divine power? These are serious accusations, and they are legally proved; answer if thou canst." Jesus remaining silent, **Caiaphas** resumed: "Thou thinkest that by silence thou canst save thyself. Thou darest not to admit before the fathers and judges of the people what thou hast taught before the people. Or dost thou dare?" Then rising to his utmost height, and stretching his hand on high, **Caiaphas** continued, "Hear, then! I, the High Priest, adjure thee by the living God! Say—art thou the Messiah, the son of the Most High?" and as he uttered the sacred name **Caiaphas** crossed his arms and dropped his head on his breast . . .

For a moment there was silence, then **Jesus** answered and said: "Thou hast said it, and so I am! Nevertheless I say unto you, hereafter ye shall see the Son of Man sitting on the right hand of God in power and coming in the clouds of heaven."

As Jesus spoke these words the members of the Council started in horror, and **Caiaphas**, rending his robe, exclaimed with a loud voice, "He has blasphemed God! What need have we of any further witnesses? you yourselves have heard the blasphemy. What think ye?" And all the **members of the Council** cried together, "He is worthy of death!"

Then said **Caiaphas**, "He is thus unanimously declared worthy of death. But not I, not the Council, but the law of God pronounces the death sentence upon him. You teachers of the law, I call upon you to answer: What does the holy law say of him who is guilty of disobedience to the authorities appointed by God?" Then stood up **Josue**, and unrolling the book of the law, read therefrom: "The man that will do presumptuously and will not hearken to the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel."

Then again said **Caiaphas**, "What does the law decree concerning him who profaneth the Sabbath?" Then **Ezekiel** stood up and read, "Ye shall keep the Sabbath therefore, for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from his people." . . .

Then asked **Caiaphas**, "How does the law punish the blasphemer?" Then stood up **Nathanael** and, unrolling the book of the law, read: "Speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth

des Herrn lästert, soll des Todes sterben! Steinigen soll ihn die ganze Gemeinde, er sei Eingeborner oder Fremdling.

Kaiphas. Somit ist das Urtheil über diesen Jesus von Nazareth gesprochen, dem Gesetze gemäss gesprochen, und soll so bald als möglich vollzogen werden. Indessen will ich den Verurtheilten verwahren lassen. Führt ihn fort! Bewacht ihn und beim Morgengrauen bringt ihn in's hohe Synedrium!

Selpha. So komm', Messias! Wir wollen dir deinen Palast anweisen.

Balbus. Dort wirst du die gebührenden Huldigungen empfang.

[*Führen ihn ab.*

VIERTE SZENE.

Kaiphas. Wir sind unserem Ziele näher! Nun bedarf es aber entschlossenen Fortschreitens!

Alle. Wir werden nicht ruhen, bis er zum Tode gebracht ist.

Kaiphas. Mit anbrechendem Tage versammeln wir uns wieder. Das ist auch dem Hohenpriester Annas und den Uebrigen zu hinterbringen. Dann soll das Urtheil von dem ganzen versammelten Rathe bestätigt, der Gefangene hierauf sogleich dem Pilatus vorgeführt werden, damit auch er es bekräftige und sodann vollziehen lasse.

Die Priester. Gott befreie uns bald von unserem Feinde!

[*Alle ab.*

FUENFTE SZENE.

JUDAS *allein.*

Bange Ahnungen treiben mich umher. Das Wort bei Annas: Er soll sterben! O dieses Wort verfolgt mich überall! Nein! Dahin kann es nicht kommen! So weit werden sie es nicht treiben! Es wäre schrecklich, wenn sie meinen Meister — — Nein — — und ich, ich — Schuld daran! Nein! In des Kaiphas Haus hier werde ich wohl erfragen, wie es steht. Soll ich hineingehen? Ich kann diese Ungewissheit nicht länger mehr ertragen, und es graut mir davor, die Gewissheit zu erfahren. Es pocht mir das Herz vor Angst—ich werde doch wohl nicht das Aergste vernehmen müssen. Aber es muss einmal sein! [*Geht hinein.*

SECHSTE SZENE.

Halle.—HAGAR, SARA, MELCHI; *dann* PANTHER, ARPHAXAD, ABDIAS, LEVI; *später* JOHANNES, PETRUS; *zuletzt* CHRISTUS, *von* SELPHA, MALCHUS *und* BALBUS *geführt.*

Hagar. [*Im Hereingehen zu* MELCHI.] Ihr Männer! kommet hier herein!

Sara. Hier ist's gemächlicher.

Melchi. Wahrhaftig, gute Kinder! [*Ruft hinaus.*] He! Kameraden! da herein! Es ist uns besser, in der Halle uns zu lagern.

[*Die* Knechte *kommen.*

Arphaxad. Hier lass ich mir's gefallen. Wären wir doch eher gekommen! o wie thöricht! wir steh'n immer draussen unterm hellen Himmel und frieren.—Doch wo gibt es Feuer?

the name of the Lord he shall surely be put to death; all the congregation shall certainly stone him, as well the stranger as him that is born in the land."

"Thus," said **Caiaphas**, "is the judgment pronounced upon this Jesus of Nazareth,—pronounced according to law, and shall be carried out as speedily as possible. Meanwhile I will have the condemned placed under safe guard. Lead him forth, guard him, and by the dawn of the morning bring him to the Great Sanhedrin."

"Come then, Messiah," said **Selpha**, roughly, "we will show thee thy palace." "There thou shalt receive due homage," said **Balbus**, as he placed his hand on the shoulder of Jesus and marched him out of the chamber.

Then said **Caiaphas** exultingly, "We are approaching the goal. Now, however, resolute steps are necessary." The **priests** and **Pharisees** cried altogether, "We will not rest until he is brought to death." Then said **Caiaphas**, "With the break of day let us come together again. This must be announced to the High Priest Annas, and the rest. Then shall the sentence be confirmed by the whole assembled Council, and the prisoner will immediately be brought before Pilate in order that he may confirm it and have it executed." The **priests** then departed, crying as they went, "God deliver us soon from our enemy."

When the Council had been dismissed and all was still, **Judas**, moving as one distracted, came down the street in front of the High Priest's palace; as he went he muttered to himself, "Fearful forebodings drive me hither and thither. That word of Annas's, 'He must die!' Oh, that word pursues me everywhere!" Then, as if he remembered all that had happened, Judas cried, "No,—it cannot come to that—they will not carry things so far! That would be too terrible, if my Master—no!—and I—guilty of it?—no! Here, in the house of Caiaphas, I will inquire how things stand. Shall I go in? I can no longer bear this uncertainty, and it terrifies me to ascertain the certainty. My heart throbs with terror—surely I shall not have to hear the worst. Yet it must come some time." And thereupon he went in unto the house of the **High Priest.**

Meanwhile, in the hall of the house of Caiaphas the **Temple Watch** was standing, waiting the result of the examination of **Jesus** before **Caiaphas.** In the hall were the servant maids, **Sarah** and **Hagar**, who, seeing the soldiers standing outside, went to the door and said, "You may come in here." It was **Hagar** who spoke first, and **Sarah** added, "It is more comfortable in here." "True for you, good people," said **Melchi**, one of the soldiers. Then calling out, "Ho, comrades, come in! it is better for us to lie down in the hall." Then said a soldier named **Arphaxad**, "I like this—I wish we had come in long ago; how stupid we are, always standing outside in the open air and shivering. But where is there any fire?" "Sarah,"

Panther. Sara! Geh' und bringe uns Gluth; auch Holz, um nachzulegen.

Hagar. Gerne!

Sara. Das sollt ihr haben. [*Geh'n Beide ab.*

Rotte. Wird das Verhör nicht bald zu Ende geh'n?

Melchi. Das währt noch lange, bis die Zeugen alle vernommen sind.

Panther. Und der Beklagte wird wohl auch alle Redekunst aufbieten, sich hinauszuwinden.

Arphaxad. Doch es wird nichts helfen; er hat zu sehr die Priesterschaft beleidigt. [HAGAR *und* SARA *kommen wieder.*

Hagar. Hier habt ihr Gluth.

Sara. Und Holz und Feuerzange.

Rotte. Habt Dank, ihr guten Mädchen!

Panther. So ist's gut. Nun lasst uns sogleich achten, dass das Feuer uns nicht erlösche!

[*Einige setzen sich um das Feuer; Andere stehen in Gruppen bei einander;* SARA *trägt ihnen Brod und Getränk zu.*]

Hagar. [*Zu* JOHANNES, *der am Eingange steht.*] Johannes, du kommst auch hieher mitten in der Nacht? Tritt nur herein! Hier kannst du dich wärmen. Nicht wahr, Männer, Ihr gönnt auch diesem jungen Manne hier ein Plätzchen?

Rotte. Ja wohl, komm nur näher!

Johannes. Gute Hagar! Es ist noch ein Gefährte bei mir, dürfte er nicht auch hereinkommen?

Hagar. Wo ist er? Lass' ihn hereintreten. Was soll er draussen stehen in der Kälte? [JOHANNES *geht zu dem seitwärts stehenden* PETRUS, *kommt aber allein zurück.*] Nun, wo ist er?

Johannes. Er steht an der Schwelle, getraut sich aber nicht hereinzukommen.

Hagar. Komm herein, guter Freund, sei ohne Furcht.

Rotte. Freund, komme auch du her zu uns. Wärme dich!

[PETRUS *naht sich scheu dem Feuer.*

Knecht. Man sieht und hört noch immer nichts von dem Gefangenen.

Rotte. Wie lange werden wir hier noch warten müssen?

2. **Knecht.** Wahrscheinlich wird er als ein zum Tode Verurtheilter aus dem Verhör kommen.

1. **Knecht.** Ich bin neugierig, ob nicht auch nach seinen Jüngern Nachfrage gehalten werden wird.

Rotte. [*Mit Gelächter.*] Das wäre ein schönes Stück Arbeit, wenn man die Alle einfangen wollte.

2. **Knecht.** Wird der Mühe nicht werth sein. Ist einmal der Meister weg, so werden die Galiläer Reissaus nehmen und sich in Jerusalem nicht mehr blicken lassen.

1. **Knecht.** Wenigstens sollte doch der eine derbe Züchtigung erhalten, der im Garten sich zur Wehre gesetzt und dem Malchus sein Ohr abgehauen hat.

Rotte. Ja, da sollte es heissen: Ohr um Ohr!

1. **Knecht.** Ha, ha, ha! Guter Einfall. Die Regel findet hier aber keine Anwendung, denn Malchus hat sein Ohr wieder.

Hagar. [*Zu* PETRUS.] Ich habe dich schon lange betrachtet. Wenn

added another **soldier**, "go and bring us fire, also wood to lay thereon." "Willingly," said **Hagar**. "That you shall have," said **Sarah**. They went out together to comply with the soldier's wish. "Will the trial soon come to an end?" asked **several of the soldiers**. "It will last," said **Melchi**, "until all the witnesses are examined." "And," added **Panther**, "the accused will also use all his eloquence to get himself out of the scrape." "That will help him nothing," said **Arphaxad**; "he has offended the priests too much." Then returned the serving-maids with a brazier in which there was a little fire and some wood, which they placed thereon, making a great smoke. "Here is your fire," said **Hagar**, "wood and fire-tongs." Then cried the **soldiers** together, "Thanks, you good girls!" "Yes," said **Panther**, stooping down over the brazier, "that is good. Now take care that the fire does not go out." Several of the soldiers stooped over the fire, piled on wood, and **Sarah** busied herself with bringing in meat and bread.

Peter and **John**, who had been wandering about the streets seeking for tidings, came to the door, John preceding Peter. **Hagar**, who saw John standing in the entrance of the door, said, "John, comest thou also hither in the middle of the night? Come in here then, thou must warm thyself. Would you make a little room for this young man here?" said **Hagar**, addressing the soldiers. "Yes, indeed," cried **the band** together. Then said **John**, "Good Hagar, I have a companion with me, can he not also come in?" "Where is he?" said **Hagar**; "let him come in; why does he stand out in the cold?" John goes to where Peter was standing, but comes back alone. "Where is he?" said **Hagar**. "He stands on the threshold, but does not trust himself to come in," replied **John**. Then **Hagar** went to the door and said, "Come in, good friend, do not be afraid." All the **soldiers** cried, "Friend, come also in here to us and warm thyself." **Peter**, without saying a word, timidly drew near to the fire and warmed his hands in the smoke. The men went on talking round the fire, and **Arphaxad** said, after a pause, "We still see and hear nothing of the prisoner." **Several** then asked together, "How much longer must we wait here?" Then said **Panther**, "Probably he will come out from the trial as a man condemned to death." "I wonder," said **Arphaxad**, "whether his disciples will be sought after?"

Peter trembled as **the band**, with hoarse laughter, cried aloud, "That would be a fine piece of work if they all had to be captured!" Then said **Panther**, "It would not be worth the trouble. If the Master is once out of the way, then the Galileans will fly and never let themselves be seen again in Jerusalem!" "But," said **Panther**, "one at least ought to receive sharp punishment: he who in the garden drew his sword and cut off Malchus's ear." "Yes, yes!" cried **the band**, laughing, "that should be as it is said,—An ear for an ear!" "Ha, ha, ha, a good idea!" laughed **Panther**, "but that rule would here find no application, for Malchus has his ear back again."

During this time, while the soldiers were laughing and talking, **Hagar** was curiously looking at Peter. Immediately a pause took place, **Hagar** said to Peter, "I have been observing thee for some time. Now, if I do not mistake, thou art one of the disciples of the

ich nicht irre, so bist du einer von den Jüngern des Mannes aus Galiläa? Ja, ja, du warst bei Jesus dem Nazarener.

Petrus. Ich? Nein—ich bin es nicht! Frau, ich kenne ihn nicht, weiss auch gar nicht, was du sagst.

[*Er will sich fortschleichen und kommt bei* SARA *vorüber.*]

Sara. Seht, dieser war auch bei Jesus von Nazareth.

Mehrere. Bist du etwa auch einer von seinen Jüngern?

Petrus. Ich bin's nicht, bei meiner Seele! Ich kenne den Menschen nicht. [*Der Hahn kräht.*

3. Knecht. Seht diesen Mann an, wahrlich, auch dieser war bei ihm!

Petrus. Ich weiss nicht, was ihr mit mir habt. Was geht dieser Mensch mich an?

Mehrere. Ja, ja, du bist einer von Jenen! Du bist ja auch ein Galiläer, deine Mundart verräth dich.

Petrus. Gott sei mein Zeuge, dass ich den Menschen nicht kenne, von dem ihr redet. [*Der Hahn kräht zum zweiten Male.*

4. Knecht. Was, habe ich dich nicht bei ihm im Garten gesch'n, da meinem Vetter Malchus das Ohr abgehauen wurde?

Rotte. [*Beim Feuer.*] Macht Euch fertig, man bringt den Gefangenen! [SELPHA *erscheint mit* CHRISTUS.

2. Knecht. Nun, wie hat es gegangen?

Selpha. Er ist zum Tode verurtheilt.

Rotte. [*Höhnend.*] Armer König!

[CHRISTUS *sieht* PETRUS *schmerzlich an.*

Selpha. Vorwärts, Kameraden! Bis zum dämmernden Morgen müssen wir ihn bewachen!

2. Knecht. Kommt, er soll uns die Langeweile verkürzen. [*Ab.*

SIEBENTE SZENE.

Auf dem Proscenium.—PETRUS, *später* JOHANNES.

Petrus. Ach! bester Meister! ach! wie tief bin ich gefallen!—O weh! ich schwacher, armsel'ger Mensch! Meinen liebsten Freund und Lehrer hab' ich dreimal verläugnet! Ich kann nicht begreifen wie ich mich so sehr vergessen konnte. Fluch meiner schändlichen Untreue! Wie wird mein Herz sie bereuen, diese verachtungswürdige Feigheit! Mein bester Herr! Hast du noch eine Gnade für mich, eine Gnade für einen Treulosen, o so sende, sende sie mir! Diesmal noch höre die Stimme meines reuigen Herzens. Ach! die Sünde ist geschehen. Ich kann sie nicht mehr ungeschehen machen, aber ewig, ewig will ich sie beweinen und büssen, und nimmer, nimmermehr will ich dich lassen, o du Gütigster! Du wirst mich doch nicht verstossen. Du wirst meine bittere Reue nicht verschmähen. Nein! der sanfte, mitleidige Blick, mit dem du deinen tiefgesunknen Jünger ansahst, verheisst es:—Du willst mir vergeben. Diese Hoffnung

Galilean. Yes, yes, thou wert with Jesus of Nazareth." **Peter** started up from the fire over which he had been warming his hands, and stammered out, "I? no, I am not. Woman, I know him not, neither know I what thou sayest." When **Hagar** thus spoke all the soldiers looked at **Peter,** who, fearing his attack on **Malchus** might be resented, tried to slip through the band and escape unobserved. Passing the fire, he came close to the other waiting-maid, **Sarah,** who, looking him full in the face, said in a shrill voice, "See, this man was also with Jesus of Nazareth." The attention of the whole band being aroused they all clustered round **Peter,** asking, "Art thou also one of his disciples?" **Levi** said, "Thou art one of them quite certainly!" Peter in the midst of armed and violent men looked confusedly from side to side, and declared, "Upon my soul I—am not—I do not know the man." Even as he spoke the cock crew, but the rattle of the weapons of the soldiers and imminent menace of a violent death left him no leisure to attend to anything but his own safety, for a **soldier** at the same moment exclaimed, "Look at this man. Of a truth he was also with him." Then said **Peter,** stoutly, "I know not what ye have to do with me. What does this man matter to me?" But the **soldiers** crowding round him said, "Yes, yes, thou art one of them. Thou art also a Galilean: thy speech betrayeth thee." Then **Peter,** raising his hands on high, said with a troubled voice, "God be my witness that I do not know the man of whom ye speak;" and the cock crew a second time. Then **Melchi** pressing forward, looked Peter full in the face, and leaning on his spear, said, "Did I not see thee in the garden with him when my cousin Malchus had his ear cut off?" At this moment, when the situation was getting very serious for **Peter,** attention was called off from him by a cry from the soldiers round the fire. "Make ready, they are bringing in the prisoner." **Selpha** then brought in **Jesus** bound between **Malchus** and **Balbus.** "Now, how have things gone?" eagerly inquired **Arphaxad.** "He is condemned to death," said **Selpha.** The **soldiers** mocking, cried, "Poor king!" At this moment Jesus met Peter and looked upon him with a gaze full of sorrow. Peter smote his head with his hand and went out into the night. "Come," said **Arphaxad,** "he will help us to pass the time." "Forward, comrades!" said **Selpha,** "we must guard him till morning." Thereupon they all went out.

Peter, when he had left the hall of the High Priest, went out into the street, weeping bitterly and suffering bitter anguish of soul . . . "Oh, my Master," he cried, "how deeply have I fallen! Oh, woe unto me, weak and wretched man! I have three times denied my dearest friend and teacher. I cannot understand how I could so forget myself. A curse upon my shameful faithlessness! How my heart will repent of it—this contemptible cowardice. My dearest Lord!—hast Thou still grace for me—grace for a faithless one—Oh! send it me! This once more hear the voice of my repentant heart. Alas! the sin is committed, I cannot undo it, but ever, ever, will I weep for it and repent of it—and now, never more will I leave Thee, O Thou most loving one! Thou wilt surely not cast me off! Thou wilt not despise my bitter repentance. No! the gentle, pitying look which thou didst cast upon thy deeply fallen disciple, promises it:—thou wilt forgive me. I have this hope from thee, best of teachers, and

habe ich zu dir, bester Lehrer, und die ganze Liebe meines Herzens soll von diesem Augenblicke an, dir gehören. Ich will fest und innig an dich mich schliessen, und nichts, nichts mehr vermöge mich jemals wieder zu trennen von dir.

Johannes. [*Von der linken Seite kommend.*] Wo muss denn Petrus hingekommen sein? Vergebens späht' mein Auge im Gedränge nach ihm. Es wird ihm wohl nichts Widriges begegnet sein. Vielleicht doch treffe ich ihn auf dem Wege.—Nach Bethania will ich jetzt gehen.—Aber, was wird dein Herz empfinden! liebste Mutter, ach! wenn ich die vorgekommenen schauervollen Auftritte dir schildern werde, der Unschuldige misshandelt und von Böse-wichten verurtheilt. O Juda! Juda! welche entsetzliche That hast du vollbracht! [*Geht ab, dem* PETRUS *nach.*

ACHTE SZENE.

CHRISTUS *inmitten der* Rotte *auf einem Stuhl sitzend.*

Die Knechte. [*Abwechselnd.*] Ist dieser Thron dir nicht zu schlecht, grosser König?—Sei uns gegrüsst, du neugeborner Herrscher! Aber setze dich fester, du möchtest sonst etwa herabfallen. [*Drückt* JESUS *nieder.*]—Du bist ja auch ein Prophet. So sage, grosser Elias, [*schlägt ihn*] wer hat dich geschlagen? Bin ich es gewesen? [*Schlägt ihn ebenfalls.*]—Hörst du gar nicht? [*Schüttelt ihn.*] Schläfst du?—Er ist taub und stumm. Ein schöner Prophet!—[*Stösst ihn vom Stuhle herab, so dass er der Länge nach hinfällt.*] O weh, o weh, unser König ist vom Throne gestürzt!—Was ist jetzt anzufangen? Wir haben keinen König mehr.—Du bist ja zum Erbarmen, ein so grosser Wundermann und jetzt so matt und kraftlos!—Kommt, helfen wir ihm wieder auf seinen Thron!—[*Erheben ihn.*] Erhebe dich, mächtiger König! Empfange auf's Neue unsere Huldigung!

Bote des Kaiphas. [*Eintretend.*] Nun, wie steht es mit dem neuen König?

Rotte. Er redet und deutet nicht, wir können ihn nicht brauchen.

Bote. Der Hohepriester und Pilatus werden ihn schon beredt machen. Kaiphas sendet mich, ihn vorzuführen.

Selpha. Auf, Kameraden!

Knecht. [*Nimmt* JESU *die Binde ab.*] Steh' auf, du bist lange genug König gewesen?

Alle. Fort mit dir, dein Reich ist zu Ende! [*Alle ab.*

X. VORSTELLUNG.

Des JUDAS *Verzweiflung.*

PROLOG.

Warum irrt Judas sinnesverwirrt umher?
Ihn martert, ach! des bösen Gewissens Qual.
Die Blutschuld liegt auf seiner Seele,
Wandelt in Feuer den Sold der Sünde.

the whole love of my heart shall from this moment be given to thee. I will cling closely to thee, and nothing, nothing shall ever be able to separate me from thee again."

And with a face beaming with hope of forgiveness, even for his threefold denial, he went away.

Hardly had he gone when **John** entered at the other end of the street, asking anxiously, looking on either side, "Where then can Peter have gone? In vain my eyes have sought him in the crowd. Surely nothing evil can have befallen him. Perhaps I still may meet him upon the road. I will now go to Bethany. Dearest mother, if I bring thee the tidings of these terrible things which have happened—the innocent one ill-treated and condemned by sinners—what will thy heart feel? O Judas, Judas, what hast thou done?"

Now it came to pass that the soldiers, having taken **Jesus** into the guard-room of **Caiaphas's** palace, mocked him, and despitefully used him until it was day. They seated him on a stool with a bandage over his eyes, and surrounded him, mocking, saying, "Is not this throne too mean for thee, great king? Hail to thee, thou new-born sovereign! But sit more firmly," said **one**, seizing **Jesus** from behind and pressing him down on his seat, "thou mightest otherwise fall down. Thou art, verily, also a prophet. So say, O great Elias, say who it is who has struck thee," and with that he dealt **Jesus** a blow on the face. Others came in and also struck him saying, "Was it I?" but **Jesus** answered nothing. Then one of the band went up to him and shouted, "Hearest thou nothing?" and shook him violently by the shoulders, "Art thou asleep?" Then, turning to his comrades, he exclaimed, "He is deaf and dumb: a fine prophet indeed." And thereupon he roughly pushed **Jesus** forward so that he fell from his stool on the ground upon his face. "Alas! alas!" they cried, "our king has fallen from his throne. What is to be done now? We have no longer any king. Thou art to be pitied, such a great magician, and now so weak and weary! Come, help us to put him again upon his throne." And then they seized him and lifted him from the ground where he lay with his eyes bandaged and his hands tied and lifted him up again upon his seat. "Raise thyself, O mighty king, receive anew our homage." As they were kneeling around him in scorn, a **messenger** of **Caiaphas** entered, saying, "How goes it now with the new king?" and **the band** shouted, "He speaks and prophesies not; we can do nothing with him." "Then," said the **messenger**, "the High Priest and Pilate will soon make him speak. **Caiaphas** sends me to bring him." "Up, comrades," said **Selpha**. Thereupon, taking Jesus again by the cords which bound his hands, they led him off, saying, "Stand up! thou hast been king long enough." And **all** shouted, "Away with thee. Thy kingdom has come to an end."

CHAPTER X.

PROLOGUE.—ACT X.

Why wanders Judas about like one amazed?
Alas! the torments of conscience are strong upon him,—
On his soul the guilt of blood lies heavy,
And turns into fire the reward of sin.

Beweine, Juda, was du verbrochen hast!
O lösche die Schuld mit Thränen der Busse aus!
Demüthig hoffend fleh' um Gnade!
Noch steht die Pforte des Heils dir offen.

Ach weh! wohl quält die bitterste Reue ihn;
Doch durch das Dunkel leuchtet kein Hoffnungsstrahl.
Zu gross, zu gross ist meine Sünde!
Ruft er mit Kain, dem Brudermörder.

Wie diesen, ungetröstet und ungebüsst,
Erfasst mit Schrecken irre Verzweiflung ihn.
Das ist der Endeslohn der Sünde;
Solchem Geschicke treibt sie entgegen.

Solo.

O Weh' dem Menschen, sprach der Herr,
Der mich wird übergeben!
Es wäre besser ihm, wenn er
Erhalten nie das Leben.
Und dieses Weh, das Jesus sprach,
Folgt Judas auf dem Fusse nach.

Chor.

Der Unthat vollen Lohn soll er nicht missen;
Laut schreit um Rache das verkaufte Blut.
Zur Raserei getrieben vom Gewissen,
Gepeitscht von allen Furien der Wuth,
Rennt Judas ohne Rast umher
Und findet keine Ruhe mehr,
Bis er, ach, von Verzweiflung fortgerissen,
Hinwirft von sich in wilder Hast
Des Lebens unerträglich schwere Last.

VORBILD.

Der Brudermörder Kain, von Gewissensbissen gequält, irrt unstät und flüchtig auf der Erde umher.—1. Mos., 4, 10-17.

[Abel ist das Vorbild des sterbenden Messias. Abel, der Gerechte, wird von seinem Bruder Kain gehasst wie Christus von seinen Brüdern den Juden. Draussen in der Wildniss wird Abel, vor der Stadt wird auch Christus getödtet. Abels Blut schreit um Rache zum Himmel gegen Kain, Christi Blut kommt auf Verlangen seiner Mörder rächend über sie und ihre Kinder. Unstät und flüchtig irrt Kain umher, auch die jüdische Nation wird aus ihrem Reiche vertrieben und über die ganze Erde zerstreut.]

Solo.

So flieht auch Kain. Ach, wohin?
Du kannst dir selbst doch nicht entflieh'n.
In dir trägst du die Höllenqual;
Und eilest du von Ort zu Ort,
Sie schwingt die Geissel fort und fort;
Wo du bist, ist sie überall,
Entrinnen wirst du nie der Pein.

Weep, O Judas, the sin which thou hast sinned!
Oh! wash it out with the bitter tears of repentance!
In lowly hope entreat forgiveness—
Still open to thee is salvation's gate.

Alas! the bitterest remorse indeed is his portion,
But through the darkness there shines no ray of hope.
Too great, too great is my sin!
Cries he, with Cain, the brother-slayer.

Like him, unpardoned and uncomforted,
Wandering despair seizes upon him in terror.
That is the wages of sin,
Towards such a fate does it hasten.

Solo.

The Lord said, "He who me betrays—
Woe to him!—is undone;
'Twere better far for him that he
Had never seen the sun!"
This woe, of which Christ spake, hath come,
And Judas cannot flee his doom.

Chorus.

The guilty deed fails not to win its wages,
The guiltless blood he sold cries from the ground;
Driven to madness by the worm that rages,
And scourged by furies, Judas ranges round
Wildly, and finds no rest
From the fire in his breast;
Till, swept away by bitterest despair,
He flings away in reckless haste
The load of life he can no longer bear.

[The fifteenth tableau, prefacing the despair of Judas, represents the despair of Cain. Cain, a tall, dark, and stalwart man, clad in a leopard's skin, is dropping the heavy tree-branch with which he has slain his brother. Abel, in a lambskin, lies dead with an ugly wound on his right temple. Cain's right hand is pressed upon the brow upon which is to be set the brand of God. It is a fine scene, full of simple, tragic effect.]

Solo.

So too flies Cain. Ah! whither, then?
For from thyself thou canst not flee.
In thee thou bearest hell's worst pain;
And though from place to place thou go,
The scourge is wielded over thee!
Where thou art it will always be.
Never canst thou escape thy woe.

Chor.

Dies soll der Sünder Spiegel sein.
Denn kommt die Strafe heute nicht,
Will noch der Himmel borgen:
So fällt das doppelte Gericht
Auf ihre Häupter morgen.

HANDLUNG.

Der versammelte Hohe Rath bestätigt das über CHRISTUS *ausgesprochene Todesurtheil.—*JUDAS *kommt voll Reue in die Rathsversammlung, wirft die dreissig Silberlinge hin, geht von Verzweiflung getrieben davon und erhängt sich.*

ERSTE SZENE.

JUDAS *allein.*

So ist denn meine bange Ahnung zur schrecklichen Gewissheit geworden! Kaiphas hat den Meister zum Tode verurtheilt und der Rath hat in sein Urtheil eingestimmt! Es ist vorbei, keine Hoffnung der Rettung mehr! Hätte der Meister selbst sich retten wollen, so hätte er im Oelgarten seine Macht sie zum zweiten Male fühlen lassen! Da er es damals nicht that, so thut er es nicht mehr. Und was kann ich für ihn thun, ich Unseliger, der ich ihn in ihre Hände überliefert habe? Das Geld sollen sie wieder haben, das Blutgeld, sie müssen mir meinen Meister wieder herausgeben! Sogleich gehe ich hin, meine Forderung zu stellen. Doch,—wird er dadurch geretet? O eitle, thörichte Hoffnung! Sie werden meiner spotten, ich weiss es! Verfluchte Synagoge! Du hast mich durch deine Sendlinge verführt, hast mich betrogen, hast mir deine blutigen Absichten verheimlicht, bis du ihn in deinen Klauen hattest! Mit bitteren Vorwürfen will ich euch quälen, Ihr ungerechten Richter; nichts von eurem teuflischen Beschlusse will ich wissen. Keinen Antheil will ich haben an dem Blute des Unschuldigen! O Höllenwehen martern mein Innerstes. [*Ab auf* ANNAS' *Seite.*

ZWEITE SZENE.

Der Hohe Rath.

Kaiphas. Ich glaubte, Ihr Väter, den Morgen nicht erwarten zu können, um den Feind der Synagoge in den Tod zu senden.

Annas. Auch ich konnte keinen Augenblick Ruhe finden vor Begierde, das Todesurtheil sprechen zu hören.

Alle. Es ist gesprochen. Er soll und muss sterben!

Kaiphas. In der Nachtzeit wollte ich nicht alle Glieder des Synedriums hieher bemüh'n. Doch war die nöth'ge Zahl von Richtern hier, nach Vorschrift des Gesetzes das Urtheil auszusprechen. Den Beklagten erklärten Alle wie aus Einem Munde des Todes schuldig; denn sie alle hatten in ihren eig'nen Ohren es vernommen, wie Jener auf die schrecklichste Weise Gott gelästert hat, und sich erfrecht, als Gottes Sohn sich auszugeben.

Chorus.

Now this the sinner's fate will show,
Though vengeance may not come to-day,
Yet Heaven still can borrow,
And double share of judgment may
Fall on his head to-morrow.

THE DESPAIR OF JUDAS.

WHILE Jesus was being mocked and ill-treated by the soldiers in the guard-room of Caiaphas's Palace, Judas wandered to and fro in despair. "Now my fearful foreboding has become a terrible certainty. Caiaphas has sentenced the Master to death, and the Council has concurred in his sentence. All is over. There is no hope, no way of escape. Had the Master wished to save himself he would have made them feel his might a second time in the garden. As he did not do it then, he will now do so no more. What can I do for him, I, a miserable wretch who have delivered him into their hands? They shall have the money back, that blood-money. They must give me my Master back again. I will go at once, and make the demand. But oh, will he be saved by that? Oh, vain, foolish hope They will mock me, I know it. O cursed Synagogue, thou hast tempted me through thy messengers, thou hast hidden from me thy bloody designs until thou hadst him in thy clutches. I will torture you with bitter reproaches, ye unjust judges. I will have nothing to do with your devilish decision. I will have no share in the blood of this innocent. Oh, what tortures, what pains of hell, tear my inmost soul!" So saying he departed.

Now within the hall of the Sanhedrin were assembled the **High Priest**, the **Scribes**, and the leaders. **Caiaphas** and **Annas**, arrayed in their robes, sat in the high place of the Council, and all the seats were filled except those of **Joseph of Arimathea** and **Nicodemus**, which were empty. **Caiaphas** spoke, saying, "I thought, fathers, that I could not wait till the morning to send the enemy of the Synagogue to death." And **Annas** said, "I could not get a moment's rest for eagerness to hear the sentence pronounced." Then cried they **all**, "It is pronounced. He shall and must die." **Caiaphas** said: "I did not wish to trouble all the members of the Sanhedrin to come hither in the night-time. But there was present the necessary number of judges to pronounce sentence as the Law prescribes. All as with one mouth declared the accused worthy of death, for all had heard with their own ears how this man blasphemed God in the most terrible way, and was impious enough to call himself the Son of God." The **Priests** and **Pharisees** who had previously been

Priester *und* **Pharisäer.** [*Die vorhin zugegen waren.*] Ja, wir bezeugen es. Wir haben selbst die freche Gotteslästerung gehört aus seinem Munde.

Kaiphas. Nochmal will ich nun vorführen lassen den Verbrecher hier, damit ihr alle selbst euch überzeuget von seiner todeswürd'gen Schuld. Dann möge der ganze Rath gerechtes Urtheil fällen.

DRITTE SZENE.

JUDAS. *hereineilend.*

Judas. Ist es wahr? Ihr habt meinen Meister zum Tode verurtheilt?

Rabbi. Was drängst du dich unberufen in die Versammlung? Hinaus! Man wird dich rufen, wenn man deiner bedarf.

Judas. Ich muss es wissen. Habt Ihr ihn verurtheilt?

Alle. Er muss sterben!

Judas. Wehe, wehe, ich habe gesündigt! Ich habe den Gerechten verrathen! O Ihr, Ihr blutdürstigen Richter. Ihr verdammt und mordet die Unschuld!

Alle. Judas, Ruhe, oder—

Judas. Keine Ruhe mehr für mich! Keine für Euch! Das Blut der Unschuld schreit um Rache!

Kaiphas. Was verwirrt deine Seele? Rede, aber rede mit Ehrfurcht. Du stehst vor dem Hohen Rath.

Judas. Ihr wollt Jenen dem Tode überliefern, der rein ist von jeder Schuld. Das dürft Ihr nicht! Da habe ich Einsprache zu machen! Ihr habt mich zum Verräther gemacht. Eure verfluchten Silberlinge . . .

Annas. Du hast dich selbst angetragen und den Kauf geschlossen.

Priester. Besinne dich, Judas! Du hast erhalten, was du verlangt hast. Und wenn du dich ordentlich beträgst, so kannst du noch . . . .

Judas. Ich will nichts mehr! Ich zerreisse Euern schändlichen Vertrag! Gebt die Unschuld heraus!

Rabbi. Packe dich, Unsinniger!

Judas. Die Unschuld fordere ich zurück! Meine Hände sollen rein sein von dem Blute . . . .

Rabbi. Was, du schändliche Verrätherseele, du willst dem Hohen Rathe Gesetze vorschreiben? Wisse! Dein Meister muss sterben und du hast ihn in den Tod geliefert!

Alle. Sterben muss er!

Judas. [*Stieren Blickes.*] Sterben! Ich bin eine Verrätherseele! Ich habe ihn in den Tod geliefert? [*Ausbrechend.*] Dann zerreisst mich, zehntausend Teufel aus der Hölle! Zermalmt mich! Hier, Ihr Bluthunde, habt Ihr Euer Fluch, Euer Blutgeld!

[*Wirft den Beutel hin.*

Kaiphas. Was lässest du dich zu einer Handlung brauchen, die du nicht vorher überlegt hast?

Alle. Da sieh' du nur zu!

Judas. So soll meine Seele verderben, mein Körper zerbersten, und Ihr——

present, answered, "Yea, we bear witness to it. We have ourselves heard the impious blasphemy from his lips." Then said **Caiaphas**, "I will have the criminal brought before you once more, so that you may be convinced of his being worthy of death. Then may the whole Council pronounce the just sentence." As he was speaking, **Judas**, looking haggard and distracted, rushed into the midst of the Council, crying wildly, "Is it true? Have you condemned my Master to death?" Then said the **Rabbi** unto him, "Why dost thou force thyself uncalled-for into this assembly? Be off! We will call thee if we have need of thee." But **Judas** took no heed. "I must know it," he said; "have you condemned him?" Then all in the Council cried aloud, "He must die!" "Woe! woe!" said **Judas**, "I have sinned. I have betrayed innocent blood. Oh, you bloodthirsty judges, to condemn the innocent blood." "Peace, peace, Judas!" cried the **Council**. "There will never, never more be peace for me," said **Judas**, bitterly, "and none for you. The blood of the innocent cries aloud for vengeance." "What has driven you crazy? Speak, but speak with reverence—thou standest before the Sanhedrin," said **Caiaphas**. Then said **Judas**, passionately, "You are determined to deliver him up to death, him who is free from all guilt. You must not do it. I have a protest to make against it. You have made me a traitor. Your accursed pieces of silver!—" **Annas** interrupted him, saying, "Thou didst propose it thyself and closed the bargain." Then said the **Priest** unto him, "Recollect thyself, Judas, thou hast received what thou didst desire; and if thou behavest thyself decently thou canst still—" **Judas** interrupted him: "I will have nothing more. I tear up your shameful bargain. Let the innocent go!" "Be off, madman," said the **Rabbi**, angrily. But **Judas** took no heed, knelt and stretched his hands towards Caiaphas. "I demand the release of the innocent. My hands shall be free from his blood." "What!" said the **Rabbi**, "thou contemptible traitor, wilt thou dictate to the Sanhedrin? Know this, thy Master must die, and thou hast delivered him to death." And all the **Priests** and **Pharisees** cried aloud, "He must die." And **Judas**, with staring eyes as one demented, repeated, "Die? Then I am a traitor, I have given him up to death!" He sank down like a man crushed by a blow, and then springing up, and breaking out into wild passion, he shouted aloud, "May ten thousand devils from hell tear me in pieces! Let them grind me to powder! Here, ye bloodhounds, take your accursed blood-money!" And with that he snatched the bag from his girdle and flung it violently before the seat of the High Priest. "Why didst thou let thyself be made the tool for a transaction which thou didst not weigh beforehand?" said **Caiaphas**. "Yes," cried **several**, "it is your own business." Then shouted **Judas**, wildly, "May my soul be damned, my body burst asunder, and ye—" "Silence, and out

Alle. Schweige und fort von hier!

Judas. Ihr sollt mit mir in die unterste Hölle versinken!

[*Stürzt hinaus.*

VIERTE SZENE.

Kaiphas. [*Nach einer Pause.*] Ein fürchterlicher Mensch!

Annas. Ich habe so etwas geahnt.

Priester. Est ist seine Schuld.

Kaiphas. Er mag nun selbst die Schuld büssen. Er hat seinen Freund verrathen, wir verfolgen unsern Feind. Ich bleibe fest bei meinem Entschluss und wenn einer hier sein sollte, der anderer Gesinnung ist, der stehe auf!

Alle. Nein! Was beschlossen ist, werde ausgeführt!

Kaiphas. Was thun wir nun mit diesem Geld? Als Blutgeld darf es nicht mehr in den Gotteskasten zurückgelegt werden.

Annas. Man könnte es nach dem Willen des Hohen Rathes zu irgend einem nützlichen Zweck Verwenden.

Priester. Jawohl. Es mangelt an einem Begräbnissplatz für Fremdlinge. Mit diesem Gelde könnte ein Acker dafür angekauft werden.

Kaiphas. Ist ein solcher käuflich?

Priester. Ein Hafner in der Stadt hat ein Grundstück zum Verkauf ausgeboten, gerade für diesen Preis.

Kaiphas. So mag Saras den Kauf schliessen. Nun aber wollen wir nicht länger säumen, das Endurtheil über den Gefangenen zu fällen.

Rabbi. Sogleich will ich ihn vorführen lassen.

Annas. Ich will sehen, ob ihm der Trotz, den er mir gezeigt, noch nicht vergangen ist. Eine wahre Genugthuung wird es mir sein, einzustimmen in den Urtheilsspruch: Er sterbe!

FUENFTE SZENE.

CHRISTUS *vor dem Hohen Rathe.*

Selpha. [JESUM *einführend.*] Ehre den Hohen Rath besser als vorhin! Hochweise Väter, hier bringen wir den Gefangenen.

Kaiphas. Führt ihn in die Mitte!

Balbus. Tritt vor. [*Stösst den Gefangenen vorwärts.*

Kaiphas. Jesus von Nazareth, bestehst du auf dem Worte, das du in dieser Nacht vor deinen Richtern ausgesprochen hast?

Annas. Wenn du der Gesalbte bist, so sage es uns!

Christus. Wenn ich es sage, so werdet Ihr mir nicht glauben, und stelle ich Euch eine Frage entgegen, so werdet Ihr mir weder darauf antworten, noch mich loslassen. Aber von nun an wird der Menschensohn zur Rechten des allmächtigen Gottes sitzen.

Alle. Du bist also der Sohn Gottes?

Christus. Ihr sagt es und ich bin es?

Annas. Es ist genug. Was bedürfen wir noch eines Zeugnisses?

Priester *und* **Pharisäer.** [*Die der nächtlichen Sitzung nicht beigewohnt.*] Wir haben es nun aus seinem eigenen Munde gehört!

from here," cried **all the priests** together. "And you," shouted **Judas** above them all, "you will sink with me into the lowest hell!" He then rushed from the hall.

After a pause, during which the chief priests and rulers looked at each other in silence, the money lay unnoticed on the floor. **Caiaphas** said, "What a fearful man!" "I had some foreboding of this," said **Annas**. "It is his own fault," remarked a Priest. Then said **Caiaphas**, "Let him expiate that fault himself. He has betrayed his friend; we pursue our enemy. I remain steadfast by my determination, and if any one here should be of another opinion, let him stand up." "No," cried they **all** with one voice; "what has been resolved upon, let it be carried out." Then said **Caiaphas**, "What shall we do with this money? It is blood-money, it can no longer be put into the treasury of God." **Annas** said, "It might be used for some useful purpose, under the sanction of the High Council." All agreed to this, and a **Priest** said, "A burying-place for strangers is much wanted. With this money a field may be purchased for that purpose." "Is there such a one in the market?" said **Caiaphas**. "Yes," said a **Priest**; "a potter in the city has offered a piece of ground for sale at just this price." "Let Saras conclude the purchase," said **Caiaphas**. They then picked up the money, which had lain untouched on the floor. "But now we will no longer delay to pronounce the capital sentence upon the prisoner," continued **Caiaphas**. Then said the **Rabbi**, "I will have him brought in at once." "I shall see," said **Annas**, "whether the scorn which he showed towards me has not yet left him. A real satisfaction will it be to me to share in the sentence. Let him die."

Jesus then was brought in a second time before **Caiaphas**. **Selpha**, as before, preceded him, and **Balbus** and **Malchus** led him bound by the hands with a cord. "Stand there," said **Selpha**, "and show more respect to the Council than thou didst before;" then he added, "Venerable fathers, here we bring the prisoner." Then said **Caiaphas**, "Lead him into the middle." **Balbus**, laying his hand on the shoulder of Jesus, thrust him forward, saying, "Step forward." Then **Caiaphas** spake unto Jesus, saying, "Jesus of Nazareth, dost thou stand by the words which thou hast pronounced this night before thy judges?" **Annas** added, "If thou be the Christ, tell us?" Then **Jesus** answered and said, "If I tell you, ye will not believe; if I also ask you, ye will not answer me nor let me go. But hereafter shall ye see the Son of Man sitting on the right hand of Almighty God." A shudder ran through the Sanhedrin, and all cried excitedly, "Art thou then the Son of God?" **Jesus** answered, "Ye say it, and so I am." **Annas** exclaimed, "It is enough: what need have we of any further witnesses?" The **Priests** and **Pharisees** who had not attended the night Council said, "We have now heard it out

Kaiphas. Väter des Volkes Israel! Euch geziemt es nun, den endgiltigen Ausspruch über die Schuld und Strafe dieses Menschen zu thun!

Alle. Er ist der Gotteslästerung schuldig! Er hat den Tod verdient!

Kaiphas. Wir wollen ihm demnach vor den Richterstuhl des Pilatus führen!

Alle. Ja, fort mit ihm! Er sterbe!

Kaiphas. Pilatus muss aber zuvor in Kenntniss gesetzt werden, damit er noch vor dem Feste das Urtheil ergehen lasse.

Rabbi. Dürften Einige vom Rathe etwa sich vorausbegeben, um schleunige Verhandlung nachzusuchen?

Kaiphas. Du selbst, Rabbi, dann Dariabbas und Rabinth,—ihr geht voraus! Wir kommen sogleich nach. Dieser Tag wird also die Religion unserer Väter retten und die Ehre der Synagoge erhöhen, so dass der Nachklang unseres Ruhmes zu den spätesten Enkeln sich fortpflanzen wird.

Alle. Von uns wire man noch nach Jahrhunderten reden.

Kaiphas. Jetzt führt ihn weg, wir folgen.

[*Die drei gehen ab.*

Alle. Tod dem Galiläer! [*Alle ab.*

SECHSTE SZENE.

Die drei Abgesandten *des Hohen Rathes vor dem Hause des* PILATUS.

Rabbi. Endlich können wir wieder etwas freier athmen. Lange genug wurden wir beschimpft.

Rabinth. Es war höchste Zeit, der Synagoge hätte die letzte Stunde bald geschlagen, sein Anhang war schon sehr gross.

Rabbi. Jetzt ist von ihm nichts mehr zu fürchten. Die Händler haben in diesem Tagen die rühmlichste Thätigkeit entwickelt, eine Menge entschlossener Leute für uns zu gewinnen. Ihr werdet sehen: Wenn es zu etwas kommt, so werden diese kräftig den Ton angeben, die Wankelmüthigen werden mit einstimmen und die Anhänger des Nazareners werden es für gut finden, zur schweigen und sich zurückzuziehen.

Rabinth. Wie werden wir unser Gesuch bei Pilatus anbringen? Wir dürfen das Haus des Heiden heute nicht betreten, sonst werden wir unrein, das Osterlamm zu essen.

Rabbi. Wir werden das Gesuch durch seine Leute vortragen lassen. [*Pocht am Thore.*] Es wird wohl Jemand zugegen sein? Ja, est kommt Jemand.

Quintus. [*Oeffnet.*] Wilkommen, Rabbi! Tretet nur herein!

Rabbi. Es ist uns heute nicht erlaubt nach unserm Gesetze.

Quintus. So?—Kann etwa ich auch den Auftrag vollzieh'n?

Rabbi. Der Hohepriester sendet uns, die Bitte an den erhabenen Statthalter des Kaisers zu stellen, er wolle erlauben, dass der Hohe Rath vor ihm erscheine, und ihm einen Missethäter zur Bestätigung des Todesurtheils vorführe.

Deiner. Ich will es meinem Herrn sogleich melden. Wartet indessen hier. [*Ab.*

1. **Priester.** Es ist doch traurig, dass wir bei einem Heiden an-

of his own mouth." Then said **Caiaphas,** "Fathers of the people of Israel, it is now your duty to come to a final decision as to the guilt and punishment of this man." Then cried they **all,** "He is guilty of blasphemy. He hath deserved death." **Caiaphas** said, "We will therefore lead him before the judgment-seat of Pilate." And they **all** answered and said, "Yes, away with him. Let him die." "Pilate," said **Caiaphas,** "must first be informed, in order that he may proclaim the sentence before the feast." The **Rabbi** said, "Could someone be sent before from the Council in order to give him timely information?" "Thou thyself," said **Caiaphas,** "together with Dariabbas and Rabinth, shalt go before. We will speedily come after." When these three had departed **Caiaphas** said, "This day then will save the religion of our fathers and exalt the honour of the Synagogue, so that the echo of our fame shall reach our latest descendants." All shouted, "Men will speak of us centuries hence!" and **Caiaphas** resumed,—"Lead him away! we follow." Once more they cried, "Down with the Galilean," and departed.

The three messengers sent by the Sanhedrin drew near to the house of **Pilate,** and as they went they spoke among themselves. The **Rabbi** said, "At last we can breathe more freely again; we have been insulted long enough." **Dariabbas** replied, "It was indeed high time; his following was becoming very large." "Now," said the **Rabbi,** "there is nothing more to be feared from him. The traders have in these days displayed the most creditable activity, to have gained for us a crowd of determined people. You will see if it comes to anything, they will effectively take the lead. The waverers will concur with them, and the followers of the Nazarene will find it well to be silent and take themselves off."

Then said **Rabinth,** seeing that they had approached the palace of **Pilate,** "How shall we bring our message to Pilate? We dare not enter the house of the Gentile to-day, as in that case we should become unclean and could not eat the Passover." "We will send a message through one of his own people," said the **Rabbi,** and going up the stairs to the balcony of Pilate's house he knocked gently at the door.

Standing and listening, he said, "Surely there is someone there? Yes, there is someone coming," and retired a little way down the steps so as to avoid any contact with the Gentile.

A **servant of Pilate's** opened it and said, "Welcome, Rabbi, will you not come in?" "The precepts of the law will not allow us to do so to-day," said the **Rabbi.** The **servant** said, "Is that so? Can I carry your message?" "The High Priest sends us to bring a petition to the illustrious Viceroy of Cæsar to ask if he will allow the Council to appear before him, and to bring before him a malefactor for the confirmation of his sentence." "I will deliver the message at once to my lord; wait here in the meantime," said the **servant,** and went in to Pilate. The Rabbi, returning down the steps, joined Dariabbas and Rabinth, who

klopfen müssen, um die Aussprüche des heiligen Gesetzes vollziehen zu lassen.

Rabbi. Sei getrost! Wenn einmal de einheimische Feind aus dem Wege geräumt ist—wer weiss, ob wir uns nicht bald auch dieser Fremdlinge entledigen?

2. Priester. O möchte ich den Tag noch erleben, der den Kindern Israels die Freiheit bringen wird!

Diener. [*Zurückkommend.*] Der Statthalter grüsst euch. Ihr sollt dem Hohenpriester melden, dass Pilatus bereit sei, das Anliegen des Hohen Rathes zu vernehmen.

Rabbi. Empfange unsern Dank für deine Güte. Nun lasst uns eilen, dem hohen Priester die Meldung von dem Erfolg der Sendung zu bringen!

2. Priester. [*Beim Abgeh'n.*] Pilatus wird wohl in die Forderung des Hohen Rathes einwilligen?

Rabbi. Er muss! Wie könnte er widersteh'n, wenn der Hohe Rath und das ganze Volk einstimmig den Tod dieses Menschen fordern?

1. Priester. Was liegt dem Statthalter an dem Leben eines Galiläers! Schon dem Hohenpriester zu gefallen, der bei ihm viel gilt, wird er keinen Anstand nehmen, die Hinrichtung zu genehmigen.

[*Alle drei ab.*

SIEBENTE SZENE.

Des JUDAS *Ende. Waldgegend.*

Judas. Wo gehe ich hin, meine Schande zu verbergen! die Qualen des Gewissens abzustreuen? Kein Waldesdunkel ist versteckt, genug, keine Felsenhöhle tief genug! O Erde, thu dich auf und verschlinge mich, ich kann nicht da sein mehr! Ach meinen Meister, den besten aller Menschen, habe ich verkauft, ihn zur Misshandlung ausgeliefert! Zum schmerzenvollsten Martertode!—Ich abscheulichster Verräther!—O wo ist ein Mensch, auf dem noch solche Blutschuld liegt! Ach! nie mehr wieder darf ich einem der Brüder unter die Augen treten! Ein Ausgestossener—überall verhasst, überall verabscheut, von Jenen selbst, die mich verführt haben, als ein Verräther nun gebrandmarkt, irre ich einsam umher mit dieser Feuerglut in meinem Innern! Einer wäre noch! O dürfte ich sein Antlitz nochmals schauen! Ich würde mich an ihn anklammern, den einzigen Rettungsanker! Doch dieser liegt im Kerker, ist vielleicht schon getödtet durch die Wuth seiner Feinde—ach nein! Durch meine Schuld, durch meine Schuld! Ich, Ich bin der Verruchte, der zum Kerker, zum Tode ihn gebracht. Weh' mir, mir Auswurf der Menschheit! Für mich ist keine Hoffnung. Keine Rettung mehr. Mein Verbrechen ist zu gross, es ist durch keine Busse mehr gut zu machen! Er ist todt und ich bin sein Mörder! Unglückselige Stunde, in der meine Mutter mich zur Welt gebracht! Soll ich noch länger dieses Marterleben hinschleppen, diese Qualen in mir tragen, wie ein Verpesteter die Menschen fliehen, geflohen und verachtet sein von aller Welt? Nein, nimmer kann ich's ertragen! Keinen Schritt mehr will ich weiter führen! Hier will ich, verfluchtes Leben, dich aushauchen! An diesem Baume hänge

stood below. "It is very sad," said **Dariabbas**, "that we must knock at the door of a Gentile in order to get the behests of our holy law executed." "Take courage," said the **Rabbi**; "when once this domestic enemy is removed out of the way, who knows whether we might not soon free ourselves from the foreign foe?" **Rabinth** exclaimed, "Oh, may I live to see the day which will bring freedom to the children of Israel!" Pilate's **servant** returned and spoke unto them, saying, "The Governor greets you. You are to inform the High Priest that Pilate is ready to receive the petition of the Sanhehrin." "Accept our thanks for thy kindness," said the **Rabbi**. "Now let us hasten to report to the High Priest the result of our errand." The servant then returned and closed the door behind him. The three messengers then returned. **Rabinth** remarked anxiously, "Pilate will surely agree to the demand of the Council." "He must," said the **Rabbi**; "how could he resist it, when the Sanhedrin and the whole people demand with one voice the death of this man?" "And besides," said **Dariabbas**, "what does the Governor care about the life of a single Galilean? Were it merely to please the High Priest, who is of great importance to him, he would not hesitate to permit the execution."

Now **Judas**, being distracted by remorse, found himself, after wandering to and fro, in the potter's field, purchased with the thirty pieces of silver, in the midst of which stood a blasted tree. Then, after wildly looking round to see if anyone was near, he said: "Oh! where, where can I go to hide my shame, to escape the torments of conscience? No forest is dark enough! No rocky cavern deep enough! O earth, open and swallow me up! I can no longer exist. O my dear Master! Him, best of all men, have I sold, giving him up to ill-treatment, to a most painful death of torture—I, detestable betrayer!—Oh! where is there another man on whom such guilt of blood doth rest? Alas! never more can I appear before the face of any of the brethren. An outcast, hated and abhorred everywhere—branded as a traitor even by those who led me astray—I wander about alone with this burning fire in my heart. There is still One left. Oh! might I look on the Master's face once more, I would cling to him as my only anchor! But he lies in prison—has, perhaps, been already slain by the rage of his enemies, although by my guilt, by my fault! I am the abhorred one who has brought him to prison and to death. Woe to me! the scum of man! There is no hope for me! my crime can be expiated by no penance. For he is dead, and I—I am his murderer! Thrice unhappy hour in which my mother gave me to the world! Must I still drag on this life of agony, and bear these tortures about with me?—as one pest-stricken, flee from men, and be despised and shunned by all the world? No! I can bear it no longer! Not one step further! Here, O life accursed, here will I end thee! On these branches let the most disastrous fruit hang." He untied his girdle and twined it about his neck. "Ha, ha! come, thou serpent, entwine my neck, and strangle the betrayer!"

die unglückseligste aller Früchte! [*Reisst sich den Gürtel ab.*] Ha, komm', du Schlange, umstricke mich! Erwürge den Verräther! [*Macht Anstalt zum Selbstmord. Der Vorhang fällt.*

XI. VORSTELLUNG.

Christus *vor* Pilatus.

PROLOG.

Kaum ertönte das Wort: Tod ihm, des Moses Feind!
Tönt es vielstimmig nach. Dürstend mit Tigerdurst
Nach dem Blute der Unschuld
Eilen sie zu Pilatus hin.

Vor des Heiden Gericht häufet ihr Ungestüm,
Unerschöpflich beredt, Klagen auf Klagen an,
Ungeduldig erharrend
Den verdammenden Urtheilsspruch.

So ertönte auch einst wider den Daniel
Tausendstimmiger Ruf: Er hat den Bel zerstört!
Fort zur Grube der Löwen!
Diesen soll er zum Frasse sein!

Ach! wenn trugvoller Wahn sich in die Menschenbrust
Hat den Eingang gebahnt, kennt sich der Mensch nicht mehr.
Unrecht wird ihm zur Tugend;
Tugend hasst und befeindet er.

Choragus.

Gelästert hat er Gott!
Wir brauchen keinen Zeugen mehr.
Verdammt zum Tod
Ist vom Gesetze er.
So lärmt die Priesterrotte hie.
Auf! zu Pilatus wollen wir,
Ihm unsre Klagen vorzubringen,
Des Todesurtheil zu erzwingen!

Vorbild.

Die Landvögte verklagen den Daniel vor dem Könige Darius und dringen darauf, dass er in die Löwengrube geworfen werde.—Dan., 6, 4.

[Wie Daniel ohne allen Grund verklagt wird, so bringen auch die Hohenpriester bei Pilatus die ungereimtesten Klagen gegen Jesus vor und begehren, dass er ihn zum Kreuzestode verdammen soll.]

Chor.

In diesem stummen Bilde sehet ihr:
Verklagt wird fälschlich Gottes Sohn,
Wie Daniel zu Babylon.

Der Götter Feind ist Daniel!
O König! höre deiner Völker Klagen!
Zerstört hat er den grossen Bel,
Die Priester und den Drachen todtgeschlagen!

As Judas spoke the last words he tied with convulsive and feverish energy the long girdle round his neck and fastened it to the branch of the tree, and swung himself off.

CHAPTER XI.

PROLOGUE.—ACT XI.

Scarce was uttered the word, "Death to him, Moses' foe!"
When on all sides it was echoed. Thirsting with tigers' thirst
For the blood of the guiltless,
Haste they away to Pilate.

Fore the judgment-seat of the heathen, their fierce impatience
Heaps, untiringly eloquent, accusation
On accusation, awaiting
Tidings of doom, athirst for blood.

Thus of old arose the cry against Daniel,
Thousand-voiced: "This man hath destroyed Bel's image!
Away to the den of the lions!
Let him become their food."

When deceitful error has found an entrance
Into man's heart, he knows himself no longer:
Wrong becomes his virtue,
Virtue he hates and seeks to destroy.

Chorus.

"He hath spoken blasphemy!
No witness more we need.
Condemned to death is He—
So hath the Law decreed,"
So clamours loud the murderous crew:
"Come, let us now to Pilate sue!
Bring our complaint to him, that we
May force from him the death-decree."

[The sixteenth tableau, which precedes the appearance of Christ before the tribunal of Pilate, the foreign ruler, is devoted to the scene in which Daniel was denounced before Darius immediately before his consignment to the den of lions. Daniel stands forth before the king undismayed by his accusers, a much more vigorous and rugged specimen of persecuted virtue than the Man of Sorrows, who immediately afterwards was led before Pilate.]

Chorus.

In this dumb picture here you see
How falsely is accused God's Son—
As Daniel once in Babylon.

"Foe of the gods is Daniel!—
Hear thou, O king, thy folk complain—
He has destroyed the mighty Bel,
The priests, moreover, and the Dragon slain—

Ergrimmt vor deinem Thron
Erscheint ganz Babylon.
Willst du dich retten vom Verderben,
So muss der Feind der Götter sterben.
Der grosse Gott, den er gehöhnt,
Wird nur durch seinen Tod versöhnt.

Solo.

So des Pilatus Stuhl sich naht
Voll Leidenschaft der Hohe Rath
Und fordert heftig Jesu Blut.
Was hat sie also blind gemacht?
Was hat in ihnen angefacht
So wilden Rasens düst're Gluth?

Chor.

Der Neid, der kein Erbarmen kennt,
In dem der Hölle Feuer brennt,
Hat diesen Brand entzündet.
Er opfert Alles seiner Wuth!
Nichts ist ihm heilig, Nichts zu gut,
Um seinen Groll zu stillen.
Weh' denen, die die Leidenschaft
In Schlangenketten mit sich rafft!

Dem finstern Neide wehret
Den Weg zu eurer Brust,
Der wie mit Satan's Lust
Den Sinn zum Bösen kehret.

HANDLUNG.

CHRISTUS *wird zu* PILATUS *abgeführt und von den* Priestern *vor demselben verklagt. Dieser erklärt ihn für unschuldig und lässt ihn zu* HERODES *führen.*

ERSTE SZENE.

Vor dem Hause des PILATUS. *Links der Hohe Rath, die* Händler *und* Zeugen, *rechts die* Rotte *mit* JESUS.

Rotte. [JESUM *herausführend.*] Fort mit der zum Tode, falscher Prophet! —Ha, graut es dir, dass du nicht vorwärts willst?

Selpha. Treibt ihn an!

Rotte. Soll man dich auf den Händen tragen?—Gehe nur! Deine Reise dauert ohnehin nicht mehr lang! Nur nach Kalvarien hinaus! Dort am Kreuze kannst du gemächlich ausruhn!

Kaiphas. Bleibt ruhig, wir wollen uns melden lassen.

[*Es geschieht.*

Rabbi. Geht zum Thore und pocht.

Quintus. [*Tritt heraus.*] Was will denn diese Menge Leute hier?

Rabbi. Der Hohe Rath hat sich allhier versammelt.

Quintus. Ich will sogleich es melden.

Rabbi. [*Zu den* Rathsgliedern.] Hört! er wird nicht säumen, unsre Gegenwart zu melden.

In wrath before thy throne
Appears all Babylon.
If thou wilt from destruction fly,
This enemy of the gods must die.
The god he mocked can only be
By his death reconciled to thee."

Solo.

Thus before Pilate's judgment-seat,
The Council, full of passion's heat,
Come to demand Messiah's blood.
Oh! what has made them mad and blind?
And what has kindled in their mind
Of fury such a fiery flood?

Chorus.

'Tis envy—which no mercy knows,
In which hell's flame most fiercely glows—
Lights this devouring fire.
All's sacrificed unto its lust—
Nothing too sacred, good, or just
To fall to its desire.
Oh! woe to those whom passion sweeps
Helpless and bound into the deeps!

From envious thoughts depart!
Against them bar your breast,
For they, by Satan's hest,
To ill deeds turn the heart.

JESUS BEFORE PILATE.

THEN went the **High Priests** and the **Scribes**, together with the rulers and traders of the Temple, and the witnesses, to the house of **Pilate**. **Jesus** was led forth in front of them by **Balbus** and **Malchus** as before, **Selpha** being in command of the band of soldiers. As they went the **soldiers** shouted aloud, "Away with thee to death, thou false prophet! Ha! doth it dismay thee, that thou wilt not go forward?" "Drive him on," said **Selpha**. But Jesus, being weary, walked with slow footsteps. Then the **soldiers** thrust him forward, crying, "Shall we have to carry thee in our arms? Go on! thou hast not far to go, only to Calvary: there upon the cross thou canst rest in comfort!"

By this time they had approached the precincts of Pilate's house. Then said **Caiaphas** to the soldiers, "Be still; we have to announce our coming." And they were still. The **Rabbi** said, "Go to the door and knock." It was done, and **Quintus** came out, saying, "What does this crowd of people want here?" The **Rabbi** replied that the Council had assembled there. **Quintus** promised to announce them at once, and the **Rabbi**, turning to the members of the Sanhedrin, said, "Do you hear? He will announce our presence

Kaiphas. Ihr Glieder des Hohen Rathes! Liegt euch unsere heilige Erblehre, unsere Ehre, die Ruhe des ganzen Landes, noch am Herzen, so bedenket diesen Augenblick! Er entscheidet zwischen uns und jenem Verführer! Seid ihr Männer, in deren Adern noch der Väter Blut wallt, so hört uns! Ein unvergängliches Denkmal werdet ihr euch setzen! Seid fest in eurem Entschlusse!

Der Hohe Rath. Es leben unsere Väter, es sterbe der Feind unseres Volkes!

Kaiphas. Ruhet nicht, bis er aus dem Kreise der Lebenden hinausgetilgt ist!

Alle. Wir werden nicht ruhen! seinen Tod, sein Blut verlangen wir.

Rotte. Hörst du, König, Prophet?

ZWEITE SZENE.

PILATUS *erscheint mit Gefolge auf seinem Balkon.*

Kaiphas. [*Sich verbeugend.*] Statthalter der grossen Kaisers zu Rom!

Alle. Heil und Segen dir!

Kaiphas. Wir haben einen Menschen, Namens Jesus, hieher vor deinen Richterstuhl gebracht, dass du das von dem Hohen Rathe über ihn gefällte Todesurtheil vollziehen lassen mögest.

Pilatus. Führt ihn vor! Welche Anklage habt ihr wider diesen Mann?

Kaiphas. Wenn er nicht ein grosser Uebelthäter, wäre, so würden wir ihn dir nicht überliefert, sondern selbst ihn nach Vorschrift unseres Gesetzes abgestraft haben.

Pilatus. Nun — welcher Uebelthaten hat er sich schuldig gemacht?

Kaiphas. Er hat in vielfacher Weise das heilige Gesetz des Volkes Israel schwer verletzt.

Pilatus. So nehmt ihn hin und richtet ihn nach eurem Gesetze!

Annas. Er ist bereits vom Hohen Synedrium gerichtet und des Todes schuldig erklärt worden.

Alle Priester. Denn nach unserem Gesetze hat er den Tod verdient.

Kaiphas. Es ist uns aber nicht erlaubt, das Todesurtheil an Jemandem zu vollziehen. Darum bringen wir die Bitte um Vollstreckung des Urtheils an den Statthalter des Kaisers.

Pilatus. Wie kann ich einen Menschen in den Tod hingeben, ohne dass ich sein Verbrechen kenne und ehe ich mich von der Todeswürdigkeit des Verbrechens überzeugt habe? Was hat er gethan?

Rabbi. Das Urtheil des Rathes wider diesen Menschen ward einstimmig ausgesprochen und auf genaue Untersuchung seiner Verbrechen gegründet. Es scheint daher nicht nothwendig, dass der erhabene Statthalter die Mühe einer nochmaligen Untersuchung auf sich nehme.

Pilatus. Wie? ihr wagt es, mir, dem Stellvertreter des Kaisers, zuzumuthen, dass ich euch ein blindes Werkzeug zur Vollführung eurer Beschlüsse sei? Das sei ferne von mir! Ich muss wissen, welches Gesetz, und in welcher Weise er es übertreten habe.

without delay." **Caiaphas** addressed those who were following him: "Ye members of the Sanhedrin, if you have at heart the holy traditions, our honour, the tranquillity of the whole land, then consider well this moment. It decides between us and that deceiver. If you are men in whom flows the blood of your fathers, then listen to us. An imperishable monument you will set up for yourselves. Be firm in your resolve." Then cried the **priests**, "Our fathers for ever! death to the enemy of the nation!" "Do not rest, then," said **Caiaphas**, "until he is blotted out of the number of the living!" And they cried again, "We will not rest, we demand his death, his blood." Then the **soldiers** turned to Jesus and said, "Hearest thou that, O king and prophet?"

Then came Pilate out with his attendants upon the balcony of his house; two spearmen on either side advanced to the foot of the steps of the balcony, and stood spear in hand whilst the audience lasted. Then **Caiaphas** stepped forward in front of the crowd, and, bowing low, thus began: "Governor and representative of the great Cæsar, health and blessing to thee." Then **Caiaphas** continued: "We have brought here before thy judgment-seat a man of the name of Jesus, that thou mayest consent to the execution of the death sentence pronounced against him by the Sanhedrin." **Pilate** answered, "Bring him forth!" And the soldiers led Jesus out before Pilate, so that he stood on the right hand of the judgment-seat. **Pilate** having looked upon him, asked, "What accusations have ye to bring against this man?" **Caiaphas**, speaking with some surprise, said, "If he were not a great malefactor, we would not have delivered him over to thee, but have dealt with him ourselves according to the direction of our holy law." "Well, of what evil deeds has he been guilty?" asked **Pilate**. **Caiaphas** answered, "He has in many ways grievously offended against the holy law of Israel." **Pilate** answered, "Then take him away and judge him according to your law." Then said **Annas**, "He has already been judged by the Sanhedrin, and has been declared to be worthy of death." Then all the **priests** cried aloud, "For according to our law he has deserved death." But **Caiaphas** explained, "It is not lawful for us to execute the sentence of death on anyone; therefore we bring the application for the execution of the sentence to the representative of Cæsar." Then **Pilate**, having looked upon **Jesus** and upon **Caiaphas**, asked, with indignation, "How can I deliver a man over to death unless I know his crime, and before I have satisfied myself that the crime is worthy of death? What has he done?" Then said the **Rabbi**, "The sentence of the Council upon this man was unanimously pronounced, and grounded upon a careful investigation into his crimes. It seems therefore unnecessary that the illustrious Governor should take upon himself the trouble of a second investigation." "What!" said **Pilate** hotly, "do you dare to suggest to me, the representative of Cæsar, that I should be a blind instrument for the execution of your orders? Be that far from me! I must know what law he has broken, and in what way."

Caiaphas, **Annas**, and the members of the **Sanhedrin** waxed wroth and spoke warmly among themselves on hearing the words of **Pilate**.

Kaiphas. Wir haben ein Gesetz und nach diesem Gesetz muss er sterben, denn er hat sich selbst zum Sohne Gottes gemacht.

Alle. Wir alle haben die Gotteslästerung aus seinem eigenen Munde gehört.

Annas. Darum müssen wir darauf bestehen, das er die gesetzliche Strafe des Todes erleide.

Pilatus. Um einer solchen Rede willen, die höchstens die Frucht einer schwärmerischen Einbildungskraft ist, kann ein Römer Niemanden des Todesischuldig finden. Wer weiss auch, ob nicht dieser Mann der Sohn irgend eines Gottes ist?—Habt ihr ihm kein anderes Verbrechen zur Last zu legen, so denket nicht daran, dass ich euer Verlangen erfüllen werde!

Kaiphas. Nicht bloss gegen unser heiliges Gesetz, sondern auch gegen den Kaiser selbst hat sich dieser Mensch schwerer Verbrechen schuldig gemacht. Wir haben ihn als einen Aufrührer und Volksverführer befunden!

Alle. Er ist ein Volksaufwiegler, ein Empörer!

Pilatus. Ich habe wohl von einem Jesus gehört, der im Lande herumziehe und lehre und ausserordentliche Thaten verrichte. Aber nie habe ich etwas von einem durch ihn erregten Aufruhr vernommen. Wäre etwas dergleichen vorgefallen, so würde ich es *vor* euch erfahren haben, der ich zur Handhabung der Ruhe im Lande aufgestellt und vom Thun und Treiben der Juden ganz gut unterrichtet bin. Oder sagt: Wann und wo hat er einen Aufruhr, erregt?

Nathanael. Er versammelt Volksschaaren zu Tausenden um sich, und erst vor Kurzem hat er, von einer solchen Schaar umgeben, feierlichen Einzug in Jerusalem selbst gehalten.

Pilatus. Ich weiss es, aber es ist nichts Aufrührerisches dabei vorgefallen.

Kaiphas. Ist es nicht Aufruhr, wenn er dem Volke verbietet, dem Kaiser den Tribut zu entrichten.

Pilatus. Wo habt ihr Beweise?

Kaiphas. Beweise genug, da er sich für den Messias, den König Israels ausgibt! Ist das nicht Aufforderung zum Abfall vom Kaiser?

Pilatus. Ich bewundere euren plötzlich erwachten Eifer für das Ansehen des Kaisers. [*Zu* CHRISTUS]: Hörst du, welche schwere Anklagen diese gegen dich vorbringen? Was antwortest du?

Christus. [*Schweigt.*]

Kaiphas. Sieh, er kann es nicht läugnen.

Priester. Sein Schweigen ist Eingeständniss seiner Verbrechen.

Alle. [*Lärmend.*] Verurtheile ihn also!

Pilatus. Geduld! Dazu ist noch Zeit. Ich will ihn allein in besonderes Verhör nehmen. [*Zum* Gefolge]: Vielleicht, wenn er nicht mehr durch die Menge und Hitze seiner Ankläger eingeschüchtert ist, gibt er mir Rede und Antwort. Man führe ihn in den Vorhof! [*Zum* Diener]: Gehe, mein Kriegsvolk soll ihn übernehmen. [*Zu den* Rathsgliedern]: Ihr aber—überleget nochmal den Grund oder Ungrund eurer Klagen und prüfet wohl, ob sie nicht etwa aus unlauterer Quelle kommen! Lasset mich dann eure Gesinnungen wissen. [*Kehrt sich von ihnen.*

Caiaphas answered and said, "We have a law, and by our law he ought to die because he made himself the Son of God," while all the people shouted. "We all have heard the blasphemy from his own lips;" and **Annas** added, "And upon that account we must insist that he suffers the legal punishment." Then **Pilate** said, scornfully unto them, "On account of such a speech, which at the most is only the outcome of an enthusiastic imagination, a Roman can find no one guilty of death. Who knows, also," he added, with a glance at Jesus, "whether this man may not be the son of some god! If you have no other crime to lay to his charge you need not think that I will fulfil your desire." **Caiaphas** answered and said, "Not only against our holy law, but also against Cæsar himself has this man been guilty of serious offences. We have found him to be an insurgent and deceiver of the people." Then cried all the **Priests** and **Pharisees** together tumultuously, "He is an agitator and a rebel." **Pilate** answered, "I have heard of one Jesus, who was said to go about the country and teach and do extraordinary works, but I have never heard of any sedition stirred up by him. Were anything of that kind to happen I should have heard of it before you, who am appointed for the maintenance of peace in the land, and am perfectly well informed concerning the words and deeds of the Jews. But tell me, when and where has he stirred up any commotion?" Then **Nathanael** stood forward, and said unto **Pilate**, "He brings together multitudes by thousands around him, and he has, quite recently, surrounded by such a crowd, made a solemn entry into Jerusalem itself." "I know that," said **Pilate**, contemptuously, "but nothing took place on that occasion to disturb the public peace!"

By this time **Caiaphas** and the **Priests** were in a state of indignation which they did not care to conceal, and **Caiaphas** asked angrily, "Is it not sedition if he forbids the people to pay tribute to Cæsar?" **Pilate** asked, "Where have you proof of that?" "Proof enough," retorted **Caiaphas**, "for he gives himself out as the Messiah, the King of Israel. Is not that to challenge the imperial authority?" **Pilate** replied, sarcastically, "I admire your suddenly awakened zeal for the authority of Cæsar."

Then turning to **Jesus**, who had stood silent during the altercation, he asked him, saying, "Hearest thou what serious accusations these bring against thee? What answerest thou?" **Jesus** remained silent. "See," said **Caiaphas**, eagerly, "He cannot deny it. His silence is an admission of his crime." Then cried all the **multitude**, stretching out their hands towards **Pilate**, "Sentence him, then!" "Patience," said **Pilate**, "there is time enough for that. I will take him apart for a private hearing."

Pilate, speaking to his attendants, said, "Perhaps, when he is no longer confused by the crowd and the fury of his accusers, he will answer me." Then speaking to his servants, he said, "Lead him into the court." And turning to **Caiaphas** and the Sanhedrin, he said, "Go! my guard shall take charge of him, but do you examine the justice or injustice of your complaints, and be careful to investigate whether they do not perhaps come from a polluted source. Then let me know the result of your reflections." At this **Caiaphas** turned his back upon **Pilate** and looked with indignation upon his followers, who showed the liveliest manifestations of disgust. **Josue** said,

Josue. Es ist alles schon überlegt und geprüft. Es spricht das Gesetz ihn des Todes schuldig.

Rabbi. [*Abgehend.*] Das gibt eine verdriessliche Zögerung.

Kaiphas. Verliert den Muth nicht! Dem Standhaften gehört der Sieg. [*Alle ab.*

DRITTE SZENE.

PILATUS *und* Gefolge. CHRISTUS *wird auf den Balkon gebracht.*

Pilatus. [*Zu* CHRISTUS.] Du hast also die Klagen des Rathes über dich vernommen. Gib mir hierüber Antwort! Du habest dich, sagen sie, einen Gottessohn genannt. Woher bist du? [CHRISTUS *schweigt.*] Auch mit mir redest du nicht? Weisst du nicht, dass ich Macht habe, dich zu kreuzigen und Macht habe, dich loszugeben?

Christus. Du hättest keine Macht über mich, wenn sie dir nicht von oben herab gegeben wäre. Darum hat der, welcher mich dir überlieferte, eine grössere Sünde.

Pilatus. [*Für sich.*] Ein freimüthiges Wort! [*Zu* CHRISTUS.] Bist du der König der Juden?

Christus. Fragst du mich dieses aus dir selbst, oder nur desshalb, weil dir es andere von mir gesagt haben?

Pilatus. Bin ich denn ein Jude? Dein Volk und die Priester haben dich mir überliefert. Sie beschuldigen dich, dass du habest der König Israels sein wollen. Was ist an der Sache?

Christus. Mein Reich ist nicht von dieser Welt. Wenn mein Reich von dieser Welt wäre, so würden ja meine Diener für mich gestritten haben, dass ich nicht in die Hände der Juden gekommen wäre. So aber ist mein Reich nicht von hier.

Pilatus. Du bist also doch ein König?

Christus. Du sagst es. Ich bin ein König. Ich bin dazu geboren und dazu in die Welt gekommen, dass ich der Wahrheit Zeugniss gebe. Wer immer aus der Wahrheit ist, der gehorchet meiner Stimme.

Pilatus. Was ist Wahrheit?

VIERTE SZENE.

Ein Diener *des* PILATUS *tritt auf.*

Quintus. [*Schnell eintretend.*] Dein Diener Klaudius, o Herr, ist da. Er habe Dringendes dir mitzutheilen von deiner Ehegemahlin.

Pilatus. Lass Ihn kommen! Den Mann hier führt einstweilen in die Halle! [*Zu* KLAUDIUS, *der hereintritt, nachdem* CHRISTUS *abgeführt worden.*] Was bringst du von meiner lieben Gemahlin?

Diener. Herr, deine Gemahlin grüsst dich, und lässt dich um deines und ihres Wohles wegen herzlich bitten, du wollest nichts zu schaffen haben mit jenem Gerechten, der vor deinem Richterstuhle angeklagt worden ist. Sie hat seinetwillen in verflossener Nacht durch ein furchtbares Traumbild Angst und Schrecken gelitten.

Pilatus. Gehe hin und melde ihr, sie möge ohne Kummer sein. Ich werde mich auf die Anträge der Juden nicht einlassen, sondern Alles aufbieten, ihn zu retten.

"Everything has been well considered and examined already. The law pronounces him worthy of death." The Jews, turning to go, angrily discussed this reverse. "This is a troublesome delay," said the **Rabbi.** But **Caiaphas** encouraged them, saying, "Do not lose heart, victory belongs to the steadfast."

Then was **Jesus** brought before Pilate's judgment-seat, and **Pilate** said unto him, "Thou hast heard the complaint of the Council against thee. Give me an answer thereto. Thou hast, they say, called thyself a Son of God. Whence art thou?" But **Jesus** made no answer. Then **Pilate** said unto him with some surprise, "Dost thou not speak even unto me? Knowest thou not that I have power to crucify thee and to release thee?"

Then **Jesus** turned to him and said, "Thou couldest have no power at all against me except it were given unto thee from above. Therefore he that delivered me unto thee hath the greater sin." "Frankly spoken," said **Pilate** aside. Then speaking to Jesus, he said, "Art thou the King of the Jews?" **Jesus** answered, "Sayest thou this thing of thyself, or only because others have told it to thee?" **Pilate** answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. They accuse thee that thou hast desired to be the King of Israel. What ground is there for this?"

Then answered **Jesus** unto him, and said, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, so that I should not be delivered into the hands of the Jews; but now is my kingdom not from hence." Then said **Pilate,** "Art thou a king then?" **Jesus** answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth. Everyone that is of the truth heareth my voice." When **Pilate** heard this he said, "What is truth?"

Hardly had he asked this question when the servant **Quintus** entered hastily from the door behind. "Lord! thy servant Claudius is here; he has to bring to thee a pressing message from thy wife." **Pilate** said, "Let him come in. Lead the man hence for a moment into the hall." The attendants having led Jesus out, Claudius entered. **Pilate** asked him, "What bringest thou from my dear spouse?" "My lord!" said Claudius, "thy wife greeteth thee, and prays thee from her heart, for thine own sake and for hers, that thou wouldst have nothing to do with this just man who has been accused before thy judgment-seat? She suffered anguish and terror on his account last night, owing to a fearful dream." **Pilate** answered, "Go back and tell her that she need not disturb herself. I will have nothing to do with the proposals of the Jews, but do all that I can to save him." Saluting **Pilate,** the messenger departed.

FUENFTE SZENE.

Pilatus. [*Zu seinem* Gefolge.] Ich wollte, dass ich von diesem Handel nichts wüsste. Was haltet ihr, meine Freunde, von der Klage der Judenpriester?

1. **Hofherr.** Mir scheint, dass nur Neid und Eifersucht sie dazu getrieben haben. Der leidenschaftlichste Hass spricht aus ihren Worten, ihren Mienen.

2. **Hofherr.** Die Heuchler stellen sich, als ob ihnen das Ansehen des Kaisers am Herzen läge, während es ihnen nur um ihr eigenes Ansehen zu thun ist, welches sie durch diesen berühmten Volkslehrer gefährdet glauben.

Pilatus. Ich denke wie ihr. Ich kann nicht glauben, dass dieser Mann verbrecherische Pläne im Sinne führe. Er hat so viel Edles in seinen Gesichtszügen, in seinem Benehmen; auch seine Rede zeugt von so edlem Freimuthe und höherer Begabung, dass er mir vielmehr ein sehr weiser Mann zu sein scheint, vielleicht nur zu weise, als dass diese finstern Menschen das Licht seiner Weisheit ertragen könnten.—Und der schwere Traum meiner Gemahlin um seinetwillen?—Wenn er etwa wirklich höherer Abkunft wäre?—Nein! ich werde mich durchaus nicht herbeilassen, den Wünschen der Priesterschaft entgegen zu kommen. [*Zum* Diener]: Lasse die Oberpriester nochmal hier erscheinen,—und der Beklagte werde wieder aus dem Richthause geführt. [Diener *ab.*

SECHSTE SZENE.

Vorige. Der Hohe Rath unter dem Balkon.

Pilatus. Hier habt ihr euren Gefangenen wieder. Er ist ohne Schuld.

Annas. Wir haben das Wort des Kaisers, dass unser Gesetz aufrecht erhalten werden soll. Wie kann Der ohne Schuld befunden werden, der dieses nämliche Gesetz mit Füssen tritt?

Alle. Des Todes ist er schuldig!

Kaiphas. Ist er nicht auch vor dem Kaiser strafbar, wenn er frevelnd das verletzt, was des Kaisers Wille uns gewährleistet hat?

Pilatus. Ich habe es euch gesagt. Hat er sich gegen euer Gesetz vergangen, so bestrafet ihn nach eurem Gesetze, in soweit ihr dazu befugt seid. Ich kann das Todesurtheil über ihn nicht aussprechen, weil ich nichts an ihm finde, was nach den Gesetzen, nach denen ich zu richten habe, den Tod verdiente.

Kaiphas. Wenn sich jemand zum Könige aufwirft, ist er nicht ein Empörer? Verdient er nicht die Strafe des Hochverrathes, die Todesstrafe?

Pilatus. Wenn dieser Mann sich einen König genannt hat, so berechtigt mich dieses vieldeutige Wort noch lange nicht, ihn zu verurtheilen. Bei uns wird öffentlich gelehrt, dass jeder Weise ein König sei. Thatsachen aber, dass er sich königliche Macht angemasst habe, habt ihr nicht vorgebracht.

Nathanael. Ist es nicht Thatsache genug, wenn durch ihn das ganze Volk in Unruhe und Bewegung kommt, wenn er ganz Judäa mit seiner Lehre erfüllt von Galiläa an, wo er zuerst Anhänger an sich gezogen, bis hieher nach Jerusalem?

Pilate then said to his attendants, "Would that I had nothing to do with this business. What do you think, my friends, of the complaint of the Jewish priests?" Then said the courtier **Mela**, "It seems to me that they are only inspired by envy and jealousy. The most passionate hatred appears in their words and countenances." And the courtier **Silvius** added, "The hypocrites pretend that they have the authority of Cæsar at heart, whereas the matter only concerns their own authority, which they believe endangered by this famous teacher of the people." **Pilate** answered, "I agree with you. I cannot believe that this man entertains any criminal schemes in his mind. There is so much that is noble in his features and in his demeanour. His speech displays so noble a candour and such high natural gifts that he seemed much more to be a very wise man, perhaps only too wise for these gloomy fanatics to be able to bear the light of his countenance. And then the dream which troubled my wife on his account!—If he were really of higher origin? No," said **Pilate**, decidedly, arriving at a resolution, "I will not let myself be induced to comply with the wishes of the priests." Then he ordered his servants saying, "Let the chief priests appear here again, and let the accused be led out again from the judgment hall."

Then came **Caiaphas**, **Annas**, and the chief priests, and the scribes and rulers of the people once more before **Pilate** to receive his decision. Then **Pilate** spoke unto them as follows, "Here you have your prisoner again, he is without guilt." Consternation and fury were displayed on the faces of all the Jews. Then **Annas** said, "We have Cæsar's word that our law shall be upheld. How can he be without guilt who treads this very law beneath his feet?" Then cried all the Council, saying, "He is worthy of death." **Caiaphas**, who stood before the Council, asked, "Is he not punishable by Cæsar when he maliciously injures that which Cæsar's will has guaranteed us?" **Pilate** said, "I have told you already, if he hath done anything against your law, then punish him according to your law, in so far as you are authorised so to do. I cannot pronounce the death sentence upon him, because I find nothing in him which, according to the laws upon which I have to act, is deserving of death."

Then were the Jews sorely troubled and muttered among themselves in hot displeasure, but **Caiaphas** replied, "If anyone proclaims himself as king, is he not a rebel? Does he not deserve the death punishment of high treason?" "If," said **Pilate**, "this man has called himself a king, it seems to me that so ambiguous a word is not sufficient to condemn him. For it is openly taught among the Romans that every wise man is a king. But you have brought forward no facts to prove that he has usurped kingly authority." Then said **Nathanael**, "Is it not a sufficient fact that through him the whole people are stirred up; that he fills the whole of Judæa with his teaching, beginning from Galilee, where he first attracted followers to himself, until here in Jerusalem?" Then asked **Pilate**

Pilatus. Ist er aus Galiläa gekommen?

Alle. Ja, ein Galiläer ist er.

Rabbi. Seine Heimath ist Nazareth, im Gebiete des Königs Herodes.

Pilatus. Wenn das ist, so bin ich des Richteramtes überhoben. Herodes, der König von Galiläa ist auf das Fest hieher gekommen; er mag nun über seinen Unterthan richten. Nehmt ihn also fort und bringet ihn zu seinem Könige. Von meiner Leibwache soll er geführt werden! [*Ab mit seinem* Gefolge.

Kaiphas. Auf denn zu Herodes! Bei ihm, der selbst sich zum Glauben unserer Väter bekennt, werden wir bessern Schutz finden für unser heiliges Gesetz.

Annas. Und wenn sich tausend Hindernisse entgegenstemmen, dem Verbrecher muss die verdiente Strafe werden.

Alle. [*Zu* CHRISTUS.] Eine Stunde früher oder später! Du musst doch d'ran! Heute noch! [*Alle ab.*

XII. VORSTELLUNG.

CHRISTUS *vor* HERODES.

PROLOG.

Neue Schmach begegnet dem Liebevollsten
Vor Herodes, weil Er dem eitlen Fürsten
Nicht die Sehergabe, nicht Wunderkräfte
Schmeichelnd zur Schau trägt.

Desshalb wird der Weiseste von den Thoren
Als ein Thor behandelt, im weissen Kleide
Ausgestellt zur Schau für der Fürstenknechte
Höhnende Kurzweil.

Samson, der gefürchtete Heldenjüngling,
Jetzt des Augenlichtes beraubt, gefesselt,
Steht, verlacht, verachtet ob seiner Schwäche,
Vor den Philistern.

Doch der schwach jetzt scheint, wird die Stärke zeigen;
Der erniedrigt steht, wird in Hoheit glänzen.
Ueber der Nichtswürdigen Spott erhaben
Thronet die Tugend.

Chor.

Vergebens vor des Heidenrichters Schranken
Der Hohenpriester Hass die Flamme schürt,
Des Römers Sinn sie bringen nicht zum Wanken,
Der Leidenschaft Getöse ihn nicht rührt.

Solo.

Ein Wort — und man schleppt Jesum weiter
Hin zu Herodes, ach!
Dem dünkt des Heilands Anblick heiter—
Betrachtet diese neue Schmach!

in surprise, "Has he come out of Galilee?" Then cried they all, "Yes, he is a Galilean," and the **Rabbi** added, "His home is in Nazareth, in the jurisdiction of King Herod." "If that be so, then am I relieved of the jurisdiction. Herod, King of Galilee, has come hither for the feast; he can now judge his own subject. Take him away, and bring him unto his own king. He shall be conducted thither by my bodyguard." Then **Pilate**, with his attendants, left the judgment hall. **Caiaphas** exclaimed, "Off, then, to Herod. With Herod, who professeth the faith of our fathers, we shall find better protection for our holy law." **Annas** said, "And if a thousand hindrances were to oppose themselves, the criminal must meet with the deserved punishment. Then they cried to Christ, as they went off to the palace of Herod, "One hour—sooner or later, what matters it?—thou must come to die! and this very day."

CHAPTER XII.

PROLOGUE.—ACT XII.

Outrage now awaiteth the One most loving
In the presence of Herod, because He will not
Flatter kings vainglorious by displays of
Signs and of wonders.

Thus the Wisest of all by fools is treated
As a fool, and mocked in white robes of honour—
Made a spectacle for the slaves of princes,—
Evil-entreated.

Samson, in his young strength, the dread of the heathen—
Blinded now and weak, stands helpless and fettered,
Laughed at and despised and shorn of his glory
'Fore the Philistines.

But He who now seems weak, will in strength be revealed;
He who stands abased will be raised in glory.
Goodness ever above the scorn of sinners
Rises triumphant.

Chorus.

Before the Heathen's judgment-seat, in blind
Fury, the priests stir up their passions hot.
They cannot change the Roman's steadfast mind,
The din of stormy clamour moves him not.

Solo.

One word—they drag the Christ away
To stand 'fore Herod's face,
Who thinks the sight a merry jest—
Behold this new disgrace!

Vorbild.

Der gefangene Samson muss den Philisterfürsten zu höhnender Kurzweil dienen.—Richt., 16, 25.

[Dieses Bild soll die Beschimpfung und Verspottung Christi vor Herodes vorstellen.]

Chor.

Seht Samson! Seht! die starke Hand—
Sie muss der Knechtschaft Fessel tragen!
Der Held, der Tausende geschlagen—
Er trägt des Sklaven Spottgewand!
Den Feinden einst so fürchterlich
Dient er zu ihres Hohnes Ziele;
Philister brauchen ihn zum Spiele
Und freuen seiner Schwäche sich.

So steht auch Jesus, Gottes Sohn,
Zu stolzer Thoren Augenweide,
Geschmäht, verlacht im weissen Kleide,
Und überhäuft mit Spott und Hohn.

Handlung.

Herodes *behandelt* Christum *mit Spott und Hohn und sendet ihn zu* Pilatus *zurück.*

ERSTE SZENE.

Saal des Herodes.—Herodes. Naasson, Manasses, *Höflinge.* Zabulon, *Diener.*

Herodes. [*Im Hereintreten.*] Wie? den berühmten Mann von Nazareth, den bringen sie gefangen her zu mir?

Zabulon. Gewiss, o Herr! Ich habe ihn gesehen und auf den ersten Blick erkannt.

Herodes. Schon lange sehnte ich mich diesen Mann zu sehen, über dessen Thaten das ganze Land so laut spricht, dem das Volk, wie durch einen Zauberschlag gewonnen, zu Tausenden nachströmt. [*Setzt sich.*] Er wird wohl nicht der vom Tode erstandene Johannes sein?

Naasson. O nein! Johannes wirkte keine Wunder; von dem erzählt man sich aber Thaten, wirklich wunderbar, wenn nicht die Sage vergrössert.

Herodes. Da ich ihn so unerwartet zu sehen bekomme, bin ich begierig seine Wunderkraft zu erproben.

Manasses. Sehr gerne wird er dich damit vergnügen, um Gunst und Schutz bei dir sich zu erwirken.

Herodes. [*Zu* Zabulon.] Sage der Priesterschaft sie möge nun mit dem Gefangenen herauf kommen. [Zabulon *ab.*

Manasses. Sie werden wohl mit Klagen kommen wider diesen Mann, da sie von allem Volke verlassen sind.

Herodes. Das mögen sie bei Pilatus thun, hier habe ich nicht zu schaffen, nicht zu richten.

[Tableau the seventeenth, which prefigures the contemptuous mockery of Christ by Herod, represents Samson avenging himself upon the Philistines by pulling down the temple upon their heads. The blinded giant strains at one of the two pillars on which the roof rests, breaking it asunder, and the company, arrested in their mirth, wait in horror to see their impending doom. The parallel in this case is between the mocking of Samson and the jeers to which Christ was subjected, and does not refer to the vengeance of the former upon the Philistines.]

Chorus.

Behold, how mighty Samson brave
  Is fettered by a coward crew.
  The hero, who his thousands slew,
Wears now the garments of a slave.

So dreadful, erst unto the foe,
  He makes Philistines sport to-day—
  Serves them as pastime rare—and they
Exult, for they his weakness know.

So Jesus, Son of God, doth stand,
  A mark for proud fools' scorn and spite,
  Mocked in a royal robe of white,—
Despised, abused, on every hand.

JESUS BEFORE HEROD.

King Herod stood beside his throne arrayed in scarlet robes, wearing a golden crown upon his head, and holding a golden sceptre in his hand. On either side were his courtiers. He said unto them, "What! have they the famous man from Nazareth? and are they bringing him a prisoner here to me?" "Yes, my lord," said **Zabulon**, "I saw him and recognised him at the first glance." Then said Herod, "I have already for a long time desired to see this man, with whose wondrous works the whole land rings, to whom, as if by magic, people run in crowds. Can he be John, risen from the dead?" "Oh, no," said **Naasson**, "John worked no miracles; whereas they relate deeds done by this man which in truth are wonderful if they are not exaggerated." "As I have," said **Herod**, "so unexpected an opportunity of seeing him, I am impatient to put his magic skill to the proof." "He will be very willing," said **Manasses**, "to oblige you in that respect, in order to obtain your favour, and protection." Then said **Herod**, who had seated himself, to **Zabulon**, "Tell the priesthood they may bring their prisoner in." "They are probably coming with complaints against the man," said **Manasses**, "as they are forsaken by all the people." **Herod** replied, "Let them do that before Pilate—here I have nothing to do—no judgment to pro-

Manasses. Vielleicht sind sie vom Statthalter abgewiesen, und suchen nun einen anderen Weg.

Herodes. In ihre frommen Zänkereien lasse ich mich nicht ein; nur sehen will ich ihn und seine angebliche Wundergabe prüfen.

ZWEITE SZENE.

Vorige. KAIPHAS. ANNAS. Rabbi. *Die vier* Priester. CHRISTUS *von* Soldaten *des* HERODES *geführt.*

Kaiphas. O mächt' ger König!

Alle Priester. Heil und Segen dir von dem Allmächtigen!

Kaiphas. Von Hohen Rathe wird ein Verbrecher hier dir vorgeführt, dass du an ihm die Strafe des Gesetzes vollziehest.

Nathanael. Das Gesetz fordert seinen Tod.

Annas. Dem Könige gefalle es, das Urtheil der Synagoge zu genehmigen.

Herodes. Wie kann ich im fremden Land Richter sein? Geht zu eurem Statthalter! Der wird euch Recht sprechen.

Kaiphas. Pilatus schickt ihn hierher, weil er ein Galiläer, dein Untergeb'ner ist.

Herodes. Ist dieser Mann aus meinem Gebiete? Wer ist er?

Priester. Jesus ist's, von Nazareth.

Kaiphas. D'rum sprach Pilatus selbst: Geht zu König Herodes, er soll seinem Unterthan das Urtheil sprechen.

Herodes. Dies sprach Pilatus? Sonderbar. [*Zu den* Hofherrn.] Pilatus sendet ihn zu mir? räumt mir das Richteramt in seinem Gebiete ein?

Naasson. Es scheint er will dir sich wieder nähern.

Herodes. Es soll mir als Beweis seiner neuen Freundschaft gelten. [*Zu* CHRISTUS.] Vieles, sehr vieles habe ich von dir durch die Sage vernommen und lange so einen Mann, über den die Länder staunen, zu sehen gewünscht.

Rabbi. Ein Verführer ist er, ein Feind des heiligen Gesetzes!

Herodes. Ich habe gehört, dass du die Geheimnisse der Menschen durchschauest und Thaten verrichtest, welch die Grenzen der Natur überschreiten. Lass uns eine Probe, einen Beweis deiner Wissenschaft und hohen Kraft sehen,—wir wollen mit dem Volke dich ehren und an dich glauben.

Sadok. [*Aengstlich.*] O König! lass dich doch nicht irre führen! Er steht mit Belzebub im Einverständniss!

Herodes. Das gilt mir gleich! Höre: Ich habe in vergangener Nacht einen sonderbaren Traum gehabt. Kannst du mir sagen was mir geträumt hat, so will ich dich als einen gründlichen Herzenskenner preisen. [CHRISTUS *schweigt.*] Soweit bist du also nicht. Vielleicht aber verstehst du meinen Traum mir auszulegen wenn ich ihn dir offenbare. Mir träumte: Ich stand auf den Zinnen meines Palastes zu Herodium und sah die Sonne untergehen. Da stand plötzlich ein Mann vor mir, der streckte seine Hand aus, und zeigte gegen Abend und sprach: Sieh dorthin! Dort in Hesperia ist dein Schlafgemach! Kaum hatte ers gesagt, zerfloss seine Gestalt in Nebel. Ich erschrak und erwachte.—Wenn du erleuchtet bist wie Joseph als er vor Aegyptens König stand, so deute auch du deinem

nounce." **Manasses** remarked, "Perhaps they have met with a refusal from the Governor, and are now siding another way." Herod replied, "I do not enter into their pious quarrels. I will see him for myself, and test his alleged miraculous powers."

Then came into the presence of **Herod, Caiaphas, Annas,** the **Rabbi, Nathanael,** and four priests, bringing Jesus with them, led by the soldiers of Herod. **Caiaphas** bowed before King Herod, saying, "Most mighty king!" and all the **priests** cried, "Prosperity and blessing upon thee from the Almighty!" Then said **Caiaphas,** "A criminal is brought before thee here from the Sanhedrin, that thou mayest execute on him the judgment of the law." "The law," said **Nathanael,** "decrees his death;" and **Annas** added, "May it please the king to confirm the sentence of the Synagogue." But said **Herod,** "How can I be a judge in a foreign territory? Go to your own Governor; he will do justice." Then said **Caiaphas,** "Pilate sent him hither, because being a Galilean he is thy subject." "Then this man belongeth to my jurisdiction? Who is he?" The **priests** said, "Jesus of Nazareth." **Caiaphas** added, "Pilate himself said, Go to King Herod; let him pronounce sentence upon his own subject." "Did Pilate say that? Wonderful!" said **Herod.** And turning to his courtiers he remarked, "Pilate sends him to me! Allows me to act as judge in his own province!" A **courtier** replied, "It seems as if he wished to make approaches to thee again." **Herod** replied, "I will accept it as a proof of his friendly feeling." Then turning to Jesus, **Herod** said, "I have heard very much of thee by common report, and have longed to see the man who has created such a sensation in the country." "He is a deceiver," said the **Rabbi;** "an enemy of the holy law." "I have heard," said **Herod,** taking no notice of the interruption, "that thou canst interpret all mysteries and achieve feats which set at defiance the laws of nature. Let us have an example of thy skill and mighty power; then we will honour thee like the people, and believe in thee." "O king," said **Zadok,** "do not let him lead thee astray, for he is in league with Beelzebub!" "That is all the same to me," said **Herod.** Then, addressing Jesus, he said, "I had last night a wonderful dream. If thou canst tell me what I have dreamed I will esteem thee as a first-class reader of hearts." Herod paused, but Christ remained motionless and silent. "Thou canst not do so much as that," continued **Herod,** "but perhaps thou understandest how to explain the dream if I tell thee what it was. I dreamt I stood upon the battlements of my palace at Herodium and saw the sun go down. There stood suddenly a man, who stretched out his hand and pointed to the setting sun and said, 'See there, there in Hesperia, is thy bedchamber.' Hardly had he said this when his form melted into mist. I started and woke up. If thou desirest to be like Joseph when he stood before the king of Egypt, interpret to thy king this dream." Christ remained silent.

Könige diesen Traum. [CHRISTUS *sieht schweigend mit wehmütigem Blicke ihn an.*] Bist du in diesem Fache nicht bewandert? Nun, so zeige uns deine viel gerühmte Wunderkraft. Mache, dass es plötzlich finster werde in diesem Saale!—oder—erhebe dich und wandle von uns, ohne dass du den Boden berührest—oder—verwandle die Rolle dort, die dein Todesurtheil enthält, in eine Schlange!—Du willst nicht? Oder du kannst nicht? das sollte dir ein Leichtes sein; man erzählt sich ja viel grössere Wunderwerke von dir! [*Zu den* Hofherrn.] Er regt sich nicht. Ei! ich sehe wohl: die Sage die von ihm so viel Rühmens macht, ist eitles Volksgeschwätz. Er weiss und kann nichts.

Naasson. Es ist leicht dem dummen Volke etwas vorzuspiegeln. Etwas Anders ist es vor dem weisen und mächt' gen Könige zu stehen.

Manasses. Ist an Dir etwas? Warum verstummt denn Deine Weisheit hier? Warum zerrinnt vor Deines Königs Augen, wie eine Seifenblase, Deine Macht?

Herodes. Es ist nichts an ihm. Er ist ein eingebildeter Mensch, den des Volks Beifall toll gemacht hat. [*Zu den* Priestern.] Den lasst nur laufen! Er ist nicht werth, dass ihr um seinetwillen euch Mühe macht.

Kaiphas. O König! traue diesem verschlagenen Menschen nicht! er stellt sich nur als einen Thoren, um ein milderes Urtheil von dir zu erschleichen.

Annas. Wird er nicht aus dem Wege geräumt, so steht auch die Person des Königs in Gefahr; denn dieser hat sich erfrecht, sich zum Könige aufzuwerfen.

Herodes. Dieser zu einem König?—zum Narrenkönig.—Das ist glaubwürdiger.—Als solcher verdient er, anerkannt zu werden. Drum will ich ihm einen Königsmantel zum Geschenke machen und selbst ihn förmlich zum König aller Thoren einsetzen.

[*Winkt einem* Diener.

Alle Priester. Nicht dies, den Tod hat er verdient!

Kaiphas. O König! Beschützer unsers heiligen Gesetzes! Gedenke deiner Pflicht, den Uebertreter zu strafen, wie es das Gesetz verordnet.

Herodes. Was habt ihr denn eigentlich wider ihn?

Rabbi. Er hat den Sabbat des Herrn verletzt.

Nathanael. Er ist ein Gotteslästerer.

Alle Priester. Als solchen spricht ihn also das Gesetz des Todes schuldig.

Ezechiel. Er hat verachtungsvoll auch von dem Tempel gesprochen, den dein Vater uns so herrlich erneuerte; er hat erklärt, er wolle an dessen Statt wohl einen anderen schöner bauen und in drei Tagen!

Herodes. [*Lachend.*] Nun, da hat er sich ganz ausgewiesen als der Narrenkönig.

Josue. Von dir auch selbst hat schmählich er gesprochen. O freches Wort! Er hat sich unterstanden, dich, seinen Herrn und König, einen Fuchs zu schelten!

Herodes. Da hat er mir eine Eigenschaft beigelegt, die ihm selbst gänzlich mangelt. [Diener *kommt mit dem Mantel.*] Bekleidet ihn! Mit diesem gewiss schönen Königsmantel umhüllt, wird er gut seine Rolle unter dem Volke spielen.

looking sadly at Herod. "Art thou not experienced in this branch of the business? Well then, show some of thy famous magic art. Cause it suddenly to become dark in this hall, or raise thyself and depart from us without touching the ground, or convert the roll on which thy death sentence is written into a snake. Thou wilt not, or thou canst not? Any of these things ought to be easy to thee; they relate much more wondrous miracles of thine." Then turning to his courtiers **Herod** said, "He does not stir. Ah! I see well that what has made him so notorious was only idle tittle-tattle. He knows nothing and can do nothing." "It is easy," said **Naasson**, "to make believe before the foolish mob; it is another thing to stand before a wise and powerful king." Then said **Manasses** to Jesus, "Why should you not display your wisdom here? Why should your power vanish before the eyes of the king, even as a soap bubble?" Then said **Herod** scornfully, "There is nothing remarkable about him. He is a conceited fellow, whom the applause of the people hath made crazy. Let him go. It is not worth while making so much trouble on his account." "O king!" said **Caiaphas**, "do not trust this sly and crafty rogue. Indeed, he only makes himself out to be a fool in order to obtain a milder sentence from thee." **Annas** said, "If he be not put away, then would the peace of the kingdom also stand in danger, for he has presumed to exalt himself to be king." "What!" said **Herod**, "to be a king! To be a king of fools, that is more credible. As such he deserves to receive homage, therefore will I give him as a present a king's mantle, and so formally install him as the king of all fools." Then cried the **priests** aloud, "Not this; he has deserved death." **Caiaphas** said, "O king, protector of our holy law, remember thy duty to punish the transgressor as the law ordains." Then said **Herod**, "What have you really against him?" "He hath profaned the Sabbath," said the **Rabbi. Nathanael** added, "He is a blasphemer." And all the **priests** cried, "And as such the law declares him worthy of death." Then said **Ezekiel**, "He has also spoken contemptuously of the Temple, which thy father so gloriously rebuilt; he has declared that he would build a more beautiful one in three days." Then **Herod** laughed and said, "Now, that proves indeed that he is a king of fools." Then said **Josue**, "He has also spoken insultingly of thee. He has presumed to call thee, his lord and king, a fox." "Then he has attributed to me a quality which he cannot certainly claim himself," replied **Herod**. "Clothe him; wrapped in this splendid robe, he will play his part well before the people."

Zabulon. [*Nachdem er* CHRISTUM *bekleidet hat.*] Jetzt wirst Du erst ein rechtes Aufseh'n machen, du grosser Wunderthäter!

Priester. Sterben soll er!

Herodes. Nein, das Blut eines so erhabenen Königs will ich mich nicht schuldig machen. In diesem seiner würdigen Anzuge führt ihn dem Volke vor, dass es ihn nach Herzenslust bewundere, bis es sich an ihm satt gesehen hat.

Erster Soldat. So komme, Du Wunderkönig, und erlaube uns, dich zu begleiten!

Zweiter Soldat. Welches Glück für mich, dem hohen Herrn zur Seite hinzuschreiten! [*Sie führen* CHRISTUS *ab.*

DRITTE SZENE.

Die Vorigen—ohne CHRISTUS *und die* Soldaten.

Kaiphas. Du hast nun selbst dich überzeugt, o König, dass seine angeblichen grossen Thaten nur Lug und Trug sind, wodurch er das Volk bethört und verführt. Thu' also deinen Ausspruch!

Alle Priester. Sprich das Urtheil des Todes über ihn, wie das Gesetz verlangt.

Herodes. Mein Ausspruch ist: Er ist ein einfältiger Mensch und der Verbrechen gar nicht fähig, deren ihr ihn anklagt. Hat er vielleicht etwas Gesetzwidriges gethan oder gesprochen, so ist das seiner Einfalt zuzurechnen.

Kaiphas. O König! habe Acht, dass du dich nicht täuschest!

Annas. Ich fürchte, du wirst selbst es noch bereuen, wenn du so ungestraft ihn jetzt entlässest.

Herodes. Ich fürchte nichts. Einen Thoren muss man nur als einen Thoren behandeln. Er hat jetzt seine Thorheiten gebüsst und wird sie sich für die Zukunft vergehen lassen. Somit ist das Gericht zu Ende.

Rabbi. Ach! So ist es um Gesetz, Religion, um Moses und Propheten ganz geschehen!

Herodes. Es bleibt bei meinem Spruch. Ich bin ermüdet und will mich mit der Geschichte nicht weiter befassen. Pilatus mag nach seiner Amtspflicht verfügen. Entbietet ihm Gruss und Freundschaft vom König Herodes. [*Die* Priester *ab.*

VIERTE SZENE.

HERODES. NAASSON. MANASSES.

Herodes. [*Von seinem Sitze herabtretend.*] Diessmal hat der Erfolg unsern Erwartungen durchaus nicht entsprochen. Ich versprach mir den angenehmsten Genuss von weiss Gott was für Wunderstücken und Redekünsten; und wir sehen einen ganz gewöhnlichen Menschen, und hörten keinen Laut aus einem Munde.

Manasses. Wie doch die lügenhafte Sage auszumalen weiss, was in der Nähe als ein Nichts erscheint!

Herodes. Freunde! dieser ist Johannes nicht. Johannes redete doch und redete mit einer Weisheit und Kraft, die man achten musste. Dieser aber ist noch stumm wie ein Fisch. Ich denke um so weniger daran ihn aus dem Wege zu schaffen, da ich ihn nun selbst

Then came in a servant bringing a white robe, which he put on the shoulders of Jesus, and after Jesus had been robed **Zabulon** said to him, "Now, for the first time, thou wilt create a real sensation, thou great wonder-worker." The **priests** cried, "He must die!" **Herod** said, "No, I will not be guilty of the blood of so exalted a king; rather lead him forth before the people in this his proper apparel, that they may admire him to their heart's content." Then said the **first soldier** to Jesus, "Come, thou miraculous king, and allow us to accompany thee." The **second soldier** said, "What good luck for me to walk by the side of so illustrious a lord," and so saying they led away Jesus wearing the white robe which Herod had put upon him.

Then said **Caiaphas,** "Thou hast convinced thyself that his alleged great works were nothing but lies and deceit, whereby the people were defrauded by him. Give, then, thy sentence." And all the **priests** cried, "Pronounce the sentence of death upon him, as the law demands." **Herod** replied, "My opinion is, he is a simple fellow, and not capable of the crime of which you accuse him. If he has, perchance, done or spoken anything against the law it is to be attributed to his simplicity." "O king," said **Caiaphas,** "take care that thou dost not err!"

"I fear," said **Annas,** "thou wilt repent if thou allowest him to escape punishment." "I fear nothing of the kind," said **Herod.** "A fool one must treat as a fool. He has already suffered for his follies, and will avoid them in the future. With that the trial is at an end."

Then said the **Rabbi,** "Then it is all over with our law, our religion, Moses and the prophets!" **Herod** said, "I abide by my decision. I am weary, and will not concern myself further about the affair. Pilate may decide according to his official duty. Offer to him greeting and friendship from King Herod."

Then went the priests out sorely dissatisfied with the decision of the king. Then **Herod** rose from his seat and said, "This time the result has not corresponded to our expectations. I expected to find a great wonder-worker and eloquent orator, and behold, there is only quite an ordinary man with never a word to say for himself." "Ah!" said **Manasses,** "how lying rumour exaggerates that which, when more closely examined, is shown to be nothing." "Friends," said **Herod,** "that is not John: John at least spoke, and spoke with wisdom, and an eloquence which one must esteem, but this one is as dumb as a fish. I am less than ever purposed to put him out of the way, now

gesehen habe. Pilatus würde ihn mir auch nicht zugesendet haben, wenn man ihn eines gegründeten Staatsverbrechens schuldig befunden hätte. Sich an einem solchen Menschen zu rächen wäre die grösste Thorheit. Doch haben wir uns lange genug mit diesem lästigen Handel abgegeben. Lasst uns gehen! Wir wollen uns für die verlorene Zeit durch eine angenehme Unterhaltung zu entschädigen suchen.

XIII. VORSTELLUNG.

Die Geisselung und Dornenkrönung.

PROLOG.

Ach, welch ein Anblick, ewig beweinenswerth
Dem Jünger Christi, stellt sich den Augen dar!
Der Leib des Herrn ringsum verwundet
Von den unzähligen Geisselstreichen!

Sein Haupt umhüllt vom spitzigen Stachelkranz!
Bluttriefend, kaum noch kenntlich, sein Angesicht!
Wem sollte da nicht eine Thräne
Innigen Mitleids vom Auge quellen?

Als Vater Jakob sah seines Lieblings
Von Blut getränktes Kleid, wie erbebte er!
Wie weinte er, voll Schmerz ausrufend
Herzendurchdringende Jammerlaute!

Lasst uns auch weinen, da wir den göttlichen
Freund unsrer Seele Solches erdulden seh'n!
Denn leider! unsre, unsre Sünden
Haben sein liebendes Herz verwundet.

Solo.

Sie haben noch nicht ausgewüthet;
Nicht ist der Rache Durst gestillt.
Nur über Mordgedanken brütet,
Die Schaar, von Satans Grimm erfüllt.

Chor.

Kann diese harten Herzen nichts erweichen?
Auch nicht ein Leib, zerfleischt von Geisselstreichen?
Mit Wunden ohne Zahl bedeckt?
Ist nichts, was noch ihr Mitleid weckt?

VORBILD.

Josephs Rock mit Blut besprengt.—1. Mos., 37. 31.

[Christus wird am ganzen Leibe grausam durch die Geisselstreiche zugerichtet und mit Blut gefärbt. Isaak ist das Vorbild des leidenden und sterbenden Messias. Isaak ein Kind der Verheissung, der einzige Sohn Abrahams, trägt selbst das Holz, auf dem er geopfert werden sollte, den Berg Moria hinauf. Jesus, gleichfalls das Kind so vieler Verheissungen und der einzige Sohn Gottes, trägt das Kreuz den Kalvarienberg hinauf, der nach einer alten

that I have seen him for myself. Pilate would not have sent him to me if he had been found guilty of any serious crime against the state. To revenge oneself on such a man would be the greatest folly. We have occupied ourselves about this wearisome business long enough. Let us now go, and make up for lost time by seeking more agreeable amusement."

CHAPTER XIII.

PROLOGUE.—ACT XIII.

Oh! what a sight, for ever to be mourned
By Christ's disciples, here doth meet our eyes!
The body of the Lord is wounded
All over with countless strokes of scourges.

His head, surrounded by a sharp crown of thorns;
His face we scarcely know, sprinkled with drops of blood.
Where is the eye that would not
Shed a tear of compassion?

When father Jacob his dear one's raiment beheld,
All torn and stained with blood, how trembled he then?
How wept he, uttering in his anguish
Cries that might pierce the hardest heart.

Let us also weep, when we see the Divine One,
Friend of our souls, enduring such cruel torment.
Alas! 'tis our own transgressions
That have wounded His loving heart.

Solo.

Not yet the host have raged their fill,
Not yet for vengeance slaked their thirst—
On thoughts of murder brooding still,
And full of Satan's wrath accurst.

Chorus.

Can nothing melt their hearts for evermore?
The body, marred with stripes and bruises sore—
With wounds unnumbered—
Is all compassion dead?

[The eighteenth and nineteenth tableaux precede the scourging. The former represents the bringing of Joseph's coat, all steeped in blood, to the patriarch Jacob; the latter the sacrifice of Isaac. Joseph's coat is not very bloody. His father's distress is very vividly expressed. Isaac lies on Mount Moriah, a black-haired, curly-

Ueberlieferung der Berg Moria, oder doch ein Theil desselben Höhenzuges war. An Isaaks Statt wird ein Widder geopfert, um anzudeuten, dass Christus wirklich sein Blut vergiessen solle, nachdem ihm die schmerzliche Krone von Dornen aufgesetzt.]

O welche schaudervolle Szene!
Seht Josephs Rock mit Blut besprengt!
Und an den Wangen Jakobs hängt
Des tiefsten Leides heisse Thräne.

Solo.

Wo ist mein Joseph, meine Freude,
Auf dem des Alters Hoffnung ruht?
Ach wehe! Es klebet Josephs Blut,
Des lieben Kinds, an diesem Kleide!

Ein wildes Thier hat ihn zerrissen,
Zerrissen meinen Liebling! Ach!
Dir will ich nach, dir, Joseph, nach!
Hier kann kein Trost mein Leid versüssen.
So jammert er, so klaget er.
Und Joseph, er sieht ihn nimmer mehr.

Chor.

So wird auch Jesu Leib zerrissen
Mit wilder Wuth.
So wird sein kostbar Blut
In Strömen aus den Wunden fliessen.

VORBILD.

Der zum Opfer bestimmte Widder im Dornengesträuche verwickelt.—1. Mos., 22, 13.

Choragus.—*Recit.*

Abraham! Abraham! tödt ihn nicht!
Dein Glaube hat—so spricht
Jehova—ihn, den einzigen, gegeben,
Er soll nun wieder dir zum Völkerglücke leben.

Solo.

Und Abram sah im Dorngesträuch
Verwickelt einen Widder steh'n;
Er nahm und opferte sogleich
Ihn, von Jehova auserseh'n.

Tenor.

Ein gross Geheimniss zeigt das Bild,
Im heil'gen Dunkel noch verhüllt.
Wie dieses Opfer einst auf Moria,
Steht Jesus bald gekrönt mit Dornen da.
Der Dornbekrönte wird für uns sein Leben,
Wie es der Vater will, zum Opfer geben.

Chor.

Wo trifft man eine Libe an,
Die dieser Liebe gleichen kann?

headed boy —while Abraham, who is just about to slay him with a bright falchion, is restrained by an angel, who points to a ram in a thicket.]

Oh! what a scene of horror here!
See Joseph's coat, with blood besprent!
Down Jacob's cheek, with suffering spent,
Flows deepest sorrow's bitter tear.

Solo.—*Tenor.*

Where is my Joseph—all my joy—
On whom the old man's hope did rest?
Alas! there's blood upon this vest,
The life-blood of my boy!

Ah, me! a raging beast has slain,
Has torn my dearest one.
After thee, Joseph, I will run!
No comfort here can ease my pain.
So mourns the father o'er and o'er,
And Joseph, Joseph he sees him never more!

Chorus.

Thus, too, these fiends Christ's body tear,
In raging mood;—
His precious blood
Flows streaming from the deep wounds there.

Choragus.

Abraham! Abraham! do not slay!
Thy faith was great enough to-day,
To God thy son, thine only son to give,
For joy of all the nations he shall live.

Solo.

And Abraham saw a ram
Caught in a thicket there,
He took and sacrificed the same,
As did the Lord declare.

Tenor.

This picture shows a mystery great,
In sacred darkness shrouded yet.
Like to this offering on Moriah found,
Even so, the Christ shall soon with thorns be crowned.
The Thorn-crowned One, as wills the Father, thus
Shall yield His life a ransom up for us.

Chorus.

Where can we find a love that is
As great as this dear love of His?

Handlung.

Christus *wird nochmal dem* Pilatus *vorgeführt; dieser schlägt die Auswahl zwischen* Christus *und* Barabbas *vor und lässt* Jesum *geisseln.*

ERSTE SZENE.

Kaiphas, Annas, *der Hohe Rath, die* Händler *und* Zeugen *erscheinen mit dem von Soldaten geführten* Christus *abermals vor* Pilatus' *Hause.*

Kaiphas. Nun müssen wir desto ungestümer den Pilatus auffordern, und wenn er nicht nach unserem Willen richtet, so soll ihm des Kaisers Ansehn den Ausspruch abzwingen.

Annas. Sollte ich noch in meinem grauen Alter die Synagoge stürzen sehen? Aber nein! Mit stammelnder Zunge will ich Blut und Tod über diesen Verbrecher ausrufen, und dann in die gruft der Väter herabsteigen, wenn ich diesen Bösewicht am Kreuz erblasst gesehen.

Rabbi. Eher wollen wir uns unter den Ruinen des Tempels begraben lassen, als von unserem Beschluss abgehen.

Pharisäer. Man lasse nicht nach, bis er des Todes ist.

Kaiphas. Wer nicht bei diesem Entschluss verharrt, der sei aus der Synagoge verstossen!

Annas. Den treffe der Fluch der Väter!

Kaiphas, Die Zeit drängt, der Tag rückt vor. Jetzt müssen alle Hebel in Bewegung gesetzt werden, damit heute noch, vor dem Feste, unser Wille geschehe.

ZWEITE SZENE.

Pilatus *erscheint mit Gefolge auf dem Balkon.*

Kaiphas. Den Gefangenen bringen wir nochmals vor deinen Richterstuhl, und fordern nun mit Ernst seinen Tod.

Die Priester *und* **Pharisäer.** Wir beharren darauf! Er soll sterben!

Pilatus. Ihr brachtet mir diesen Menschen als einen Volksaufwiegler, Und sehet! Ich habe eure Klagen vernommen; ich habe ihn selbst verhört und an ihm nichts von dem gefunden, wesswegen ihr ihn anklagt.

Kaiphas. Wir bleiben bei unserer Anklage. Er ist ein des Todes würdiger Verbrecher!

Die Priester. Ein Verbrecher gegen unser Gesetz und gegen den Kaiser.

Pilatus. Ich habe ihn, weil er ein Galiläer ist, zu Herodes geschickt. Habt ihr eure Klagen dort vorgebracht?

Kaiphas. Ja, Herodes wollte aber nicht richten, weil *du* hier zu befehlen hast.

Pilatus. Auch er hat nichts an ihm gefunden, was den Tod verdiente. Ich will also diesen Mann, um doch eurem Verlangen entgegen zu kommen, mit Geisselstreichen züchtigen lassen, dann aber ihn losgeben.

Annas. Das genügt nicht!

THE SCOURGING AND CROWN OF THORNS.

CAIAPHAS and Annas, and the chief priests and the rulers, and the Council and the traders of the Temple, and the witnesses accompanied the soldiers who once more led Jesus to Pilate's house. Then said **Caiaphas,** "Now Pilate must be challenged more imperiously; and if he does not do according to our will, then shall the authority of Cæsar extort the sentence from him." "Shall I now," said **Annas,** "in my grey old age see the Synagogue overthrown? No! with stammering tongue I will call for the blood and death of this criminal, and then descend to the bosom of my fathers, when I have seen this evildoer die upon the cross." "We would sooner," cried the **Rabbi,** speaking with great animation, "be buried in the ruins of the Temple than go back upon our resolution. We shall never leave off until he is dead." Then proclaimed **Caiaphas,** "Whoever goes back upon this decision, let him be cast out of the Synagogue." And **Annas** added, "Let the curse of the Fathers fall upon him." Then said **Caiaphas,** "Time presses, the day is advancing; now we must employ all the means at our disposal in order to carry out our will before the Feast." All this time the Jews and the soldiers leading Jesus stood once more before the house of Pilate.

Pilate, attended by his servants, soon appeared on the balcony. "We bring the prisoner once more before thee and earnestly desire his death," said **Caiaphas.** All the **Priests** cried aloud, "We insist upon it, he must die." Then said **Pilate,** "Ye brought me this man as an agitator; and see! I have heard your complaints, and I have myself examined him, and have not found anything in him touching those things whereof you accuse him." Then said **Caiaphas,** angrily, "We abide by our accusation; he is a criminal worthy of death." And the **Priests** cried, clamorously, "He is an offender against our law and against Cæsar." Then said **Pilate,** "I have sent him, because he is a Galilean, to Herod. Have you brought forward your complaints before him?" "Yes," said **Caiaphas,** "but Herod would not judge the case because thou art in authority here." Then said **Pilate,** "He, too, has found nothing in the man that deserves death, but in order to meet your desire I will have this man scourged and let him go." But **Annas** said, "That sufficeth not," and **Caia-**

Kaiphas. Das Gesetz spricht über solche Verbrecher nicht die Strafe der Geisselung aus, sondern die Strafe des Todes.

Die Priester. In den Tod mit ihm!

Pilatus. Ist euer Hass gegen diesen Mann so tief und bitter, dass er selbst durch das Blut aus seinen Wunden nicht ersättigt werden kann? Ihr zwingt mich, euch offen zu sagen, was ich denke. Von unedler Leidenschaft getrieben, verfolgt ihr ihn, weil das Volk ihm mehr zugethan ist als euch. Ich habe eurer gehässigen Klagen genug gehört, ich will nun die Stimme des Volkes hören! Es wird ohnehin bald zahlreiches Volk sich hier versammeln, um nach altem Herkommen einen der Gefangenen zur Feier des Osterfestes loszubitten. Da wird es sich zeigen, ob eure Klagen der Ausdruck der Volksgesinnung oder nur eurer persönlichen Rache seien.

Kaiphas. [*Sich verbeugend.*] Es wird sich zeigen, o Statthalter, dass du mit Unrecht Böses von uns denkst.

Priester. Wahrlich, nicht Rachsucht, sondern der heilige Eifer für Gottes Gesetz ist es, was uns antreibt, seinen Tod zu begehren.

Pilatus. Ihr wisset von dem Mörder Barabbas, der in Ketten liegt, und von seinen Schandthaten. Zwischen dem und zwischen Jesus von Nazareth werde ich dem Volke die Wahl lassen. Welchen es freibitten wird, den werde ich freigeben.

Alle. Den Barabbas gib los, und diesen da an's Kreuz!

Pilatus. Ihr seid nicht das Volk, das Volk wird sich aussprechen. Indessen will ich diesen züchtigen lassen. [*Zum* Diener.] Die Soldaten sollen ihn fortführen, und nach römischem Gesetze geisseln. [*Zu seiner Umgebung.*] Was er etwa gefehlt hat, wird dadurch hinlänglich gebüsst, und vielleicht mildert der Anblick des Gegeisselten die blinde Wuth seiner Feinde! [*Mit dem Gefolge ab.*

DRITTE SZENE.

Die Priesterschaft, &c., unter dem leeren Balkon.

Kaiphas. Pilatus beruft sich auf die Stimme des Volkes. Wohlan, auch wir berufen uns darauf! [*Zu den* Händlern *und* Zeugen.] Jetzt wackere Israeliten, ist eure Zeit gekommen! Gehet hin in die Gassen Jerusalems, fordert eure Freunde auf, hieherzukommen. Vereinigt sie zu geschlossenen Schaaren! Entzündet sie zum glühendsten Hasse gegen den Feind Mosis! Die Wankelmüthigen sucht zu gewinnen durch die Kraft eures Wortes, durch Versprechungen. Die Anhänger des Galiläers aber schüchtert ein durch vereintes Geschrei wider sie, durch Schimpf und Spott, durch Drohungen, und wenn es sein muss durch Misshandlungen, dass keiner es wage, sich hier blicken zu lassen, viel weniger seinen Mund zu öffnen!

Händler *und* **Zeugen.** Wir eilen hin und kommen bald wieder, jeder an der Spitze einer begeisterten Schaar.

Kaiphas. In der Synedriumsgasse kommen wir alle zusammen. [*Die* Händler *ab. Die* Priester *rufen ihnen nach:* "Heil euch, treue Jünger Mosis!"]

Kaiphas. Lasst uns nun keinen Augenblick säumen! Gehen wir den Schaaren entgegen, sie zu ermuntern, zu entflammen!

Annas. Aus allen Gassen Jerusalems wollen wir dann das aufgebrachte Volk vor das Richthaus führen.

phas said, "The law prescribes for such a criminal not the punishment of scourging, but the punishment of death." The **Priests** cried again, "To death with him!"

Then **Pilate,** hearing the clamour of the Jews, and seeing how bitter they were against Jesus, said unto them, "Is your hate so deep and bitter unto this man that it cannot even be satisfied by the blood from his wounds? You compel me to tell you frankly what I think. Driven by ignoble passion ye persecute him because the people are more devoted to him than they are to you. I have heard enough of your hateful accusations. I will now hear the voice of the people. An innumerable number will soon assemble here in order to demand, according to old custom, the release of one prisoner at the Passover festival. Then it will be seen whether your complaint is the outcome of popular sentiment or only of your personal revenge." **Caiaphas,** smiling to himself, bowed low before Pilate and said, "The result will show, O Governor, that thou thinkest evil of us unjustly." Then the **Priests** cried, "It is not vengeance, but zeal for the holy law of God which compels us to demand his death." **Pilate** said, "You know of the murderer, Barabbas, who lies in chains, and of his evil deeds. Between him and Jesus of Nazareth I will let the people choose. The one whom they ask for, him will I release." Then cried all with one voice, "Release Barabbas, and to the cross with the other!" "You are not the people," said **Pilate,** haughtily, "the people will speak for themselves. Meanwhile I will have this one scourged." Then, speaking to his servants, he said, "The soldiers will lead him hence and scourge him according to the Roman law." Then turning to his courtiers, he said, "Whatever he has done amiss will be sufficiently atoned for, and perhaps the spectacle of the scourging may soften the blind wrath of his enemies."

When **Pilate** quitted the balcony and entered his house, **Caiaphas** addressed a stirring speech to the Jews. His opportunity had come. "Pilate," said **Caiaphas,** "appeals to the voice of the people. All right; we appeal to it also. Now," said he, turning to the traders and witnesses, "now, true-hearted Israelites, your opportunity has arrived. Go hence into the streets of Jerusalem, summon your friends to come hither, unite them in masses, kindle in them the most glowing hatred against the enemy of Moses. The waverers seek to win by the strength of your words and by promises, but terrify the followers of the Galilean by an overwhelming outcry against them, by insult and mockery, by threats, and if necessary by ill-treatment, so that none of them may dare to let himself be seen here, much less to open his mouth." Then cried the **traders and witnesses** together, "We will go hence and soon return again, everyone at the head of an excited mob." **Caiaphas** said, "Let us all meet in the street of the Sanhedrin." The **traders** bowed, and as they went the **Priests** cried after them, "Hail to you, faithful disciples of Moses." Then said **Caiaphas,** "Let us not lose a single moment. Let us go together to the crowds to encourage them, to inflame them." **Annas** added, "From all the streets of Jerusalem will we lead the exasperated people before the judgment-seat." The **Rabbi** said, com-

Rabbi. Wenn Pilatus die Stimme des Volkes hören will, so höre er sie!

Kaiphas. Er höre den einstimmigen Ruf der Nation: Den Barabbas los, den Galiläer an's Kreuz! [*Ab.*

VIERTE SZENE.

CHRISTUS *entkleidet und die Hände an eine niedere Säule gebunden, um ihn her die* Kriegsknechte.

Die Kriegsknechte. [*Abwechselnd.*] Jetzt hat er genug; er ist ganz mit Blut überronnen.—Du erbarmungswerther Judenkönig!—Aber was ist das für ein König? Führt kein Scepter in der Hand, keine Krone auf dem Haupte!—Da lässt sich helfen. Ich will sogleich die Insignien des Judenreiches herbeiholen. [*Kommt mit einem rothen Mantel, der Dornenkrone und dem Schilfrohr.*] Hier! Das ist gewiss ein allerliebster Schmuck für einen Judenkönig! Nicht wahr, eine solche Ehre hattest du nicht erwartet? —Komm, lass' dir den Purpurmantel umhängen, aber setze dich, ein König soll nicht stehn. Und heir, eine herrliche, ausgezackte Krone! [*Setzen sie ihm auf.*] Lass' dich anseh'n! [*Gelächter.*] Damit sie ihm aber nicht vom Haupte falle, muss man sie ihm fest aufsetzen. Nehmt Brüder, helft mir! [*Vier Knechte fassen an den Enden von zwei Stäben an und drücken die Krone fest,* CHRISTUS *zuckt schmerzlich.*] Hier das Scepter!—Jetzt geht dir nichts mehr ab.—Welch ein König! [*Knieen vor ihm nieder.*] Sei gegrüsst, grossmächtigster König der Juden!

Diener des Pilatus. [*Eintretend.*] Der Gefangene soll sogleich in's Richthaus gebracht werden.

Kriegsknechte. Du kommst zur Unzeit. Du hast uns mitten in unsern Ehrfurchtsbezeugungen gestört. Erhebe dich! Man wird dich zur Schau herumführen. Das wird ein Jubel unter dem Judenvolke sein, wenn sein König in vollster Pracht vor ihm erscheint!

[*Ab mit* JESUS.

XIV. VORSTELLUNG.

JESUS *zum Kreuzestode verurtheilt.*

PROLOG.

Eine Jammergestalt steht der Erlöser da.
Selbst von Mitleid gerührt stellt ihn Pilatus vor.
Hast denn du kein Erbarmen,
O bethörtes, verführtes Volk?

Nein! von Wahnsinn erfasst, ruft es: An's Kreuz mit ihm!
Schreit nach Marter und Tod über den Heiligsten.
Für Barabbas, den Mörder,
Fordert es die Begnadigung!

placently, "If Pilate wishes to hear the voice of the people, let him hear it!" "Let him hear," said **Caiaphas**, "the unanimous cry of the nation: Release Barabbas; the Galilean to the cross!" Then **all the Jews** cried aloud, with an exceeding loud voice, "Release Barabbas; the Galilean to the cross!"

Then the **soldiers** led Jesus away to the Prætorium, and took off his robe, and tied his hands to a low pillar and scourged him. When they were weary with scourging they said, "He has had enough, he is all running down with blood." "Thou pitiable King of the Jews!" said **one of the soldiers**, as they knelt, and mockingly did homage to him. "What kind of a king can this be? he has no sceptre in his hand, no crown upon his head. That can be mended; I will at once bring the insignia of the Jewish sovereignty!" And then, going out, he brought a scarlet mantle, a crown of thorns, and a reed. They were laid upon a cushion, and together with them were laid iron gloves, so that they might handle the crown of thorns without suffering therefrom. "Here," cried they, "this is certainly the most lovely attire for a King of the Jews. Is it not true that thou hast never expected such an honour? Come, let us hang this purple robe about thee! But sit down, a king should not stand. Here is a beautiful pointed crown." And a **soldier** taking the crown of thorns with the iron gloves, placed it upon the head of Jesus. "Let us look at you!" Then they laughed aloud for joy. "But," said one, "if it is not to fall off your head then must we set it on firmly. Come, brothers, help me." Then four of the soldiers seized in their hands two staves, and crossing them over his head, pressed the crown heavily down upon the brow of Jesus. Jesus shuddered in agony. "Here," cried the **soldiers**, "is the sceptre!" And taking the reed they placed it in his hands. "Now nothing more is wanted. What a king!" Then all knelt before him, crying, "Hail to thee, most mighty King of the Jews!" When they were mocking him a **servant** entered from Pilate, saying that the prisoner must be brought immediately into the judgment hall. Then said the **soldiers**, "Thou comest at the wrong time. Thou hast disturbed us in the middle of our demonstrations of reverence." Then they said to Jesus, "Stand up, we will lead thee about as a spectacle. There will be rejoicing among the Jewish people when their king appears before them in full splendour!"

CHAPTER XIV.

PROLOGUE.—ACT XIV.

See! what form of woe standeth the Saviour there!
Even Pilate himself's touched with compassion now.
Foolish people and blinded,
Have ye no hearts to pity him?

No! for, seized with madness, they cry, "To the cross with Him!"
Cry for torture and death upon the Holiest.
For Barabbas, the murderer,
Pardon asking, and liberty.

O wie anders stand einst vor dem Aegyptervolk
Joseph! Freudengesang, Jubel umtönte ihn;
Als der Heiland Aegyptens
Ward er feierlich vorgestellt.

Ihn, den Heiland der Welt, aber umtobt mit Wuth
Ein verblendetes Volk, ruhet und rastet nicht,
Bis unwillig der Richter
Spricht: so nehmt ihn und kreuzigt ihn!

Solo.

Ach! seht den König! seht zum Hohne
Gekrönt ihn, ach! mit welcher Krone!
Und welch ein Scepter in der Hand!
Mit Purpur seht ihr ihn behangen,
Zu Henkers Lust in Fetzen prangen.
Ist das des Königs Festgewand?
Ach! welch ein Mensch!
Wo ist an ihm der Gottheit Spur?
Ach! welch ein Mensch!
Ein Spiel der rohen Henker nur.

VORBILDER.

1. Joseph wird als Landesvater dem Volke vorgestellt.—1. Mos., 41, 41.

[Wie Joseph aus dem Kerker befreit und auf den Thron Aegyptens erhöht wird als der Retter seines Landes, so entsteigt Jesus dem Grabe und bewährt sich als Heiland des ganzen Welt. Oder auch: Christus in der Gestalt eines schmerzhaften Königs wird allem Volke vorgestellt. Das Bild erinnert daran wie die Juden den Mörder Barabbas dem Heilande vorzogen.]

Chor.

Seht! welch ein Mensch!
Pilatus ruft mitleidig aus:
Seht, welch ein Mensch!
Vor Joseph tönt's im Jubelbraus.

Laut soll es durch Aegypten schallen:
"Es lebe Joseph—ihm sei Ehr!"
Und tausendfach soll's widerhallen!
Aegyptens Vater, Schirm und Wehr!
Und Alles stimme, Gross und Klein,
In unsern frohen Jubel ein!

Solo.

Die Augen alle auf dich schauen,
Als Retter dich Aegypten preist,
Auf dir ruht Hoffnung und Vertrauen,
Dir Huldigung das Land erweist.
Laut soll es durch Aegypten schallen (wie oben).

2. Loosung über die zwei Böcke, von denen der eine entlassen, der andere für die Sunden des Volkes geschlachtet wird.—3. Mos., 16, 7.

Oh! how otherwise once 'fore the Egyptian folk
Joseph!—Around him shouts echoed, and songs of joy,
As the saviour of Egypt
He was solemnly shown to them.

But round the world's Deliverer rages a nation in wrath.
Blinded, maddened with hate, no man among them will rest
Till the judge, all unwilling,
Says, "Then take ye and crucify Him!"

Solo.

Ah! see the King that's crowned in scorn!
What monarch such a crown has worn,
Or sceptre borne—and He so great?
Ye see Him decked with purple shreds;
They laugh and jeer and shake their heads:
Is this the royal robe of state?
Ah! what a man!
Where is the trace of Deity?
Ah! what a man,—
The sport of the rude hangman He.

[The scene in which Christ is sentenced to death is prefaced by two tableaux. The first represents Joseph acclaimed as Grand Vizier of Pharaoh. The stage is filled with a bright-spirited multitude of acclaiming beholders. The tableau is unquestionably vivid, but as a preface to the Death Sentence it is somewhat out of place. More appropriate, although scenically less telling, is the Choice of the Scapegoat, which is represented as taking place in the Temple, before an interested crowd of spectators.]

Chorus.

See! what a man!
Cries Pilate, pitying,
See! what a man!
The joyous shouts 'fore Joseph ring.

Through Egypt's realms loud let them sound,
"May Joseph live! be he adored!"
And thousandfold re-echo round,
O Egypt's father, shield and lord!
And let all folk both great and small
Join in our joyous festival.

Solo.

The eyes of Egypt rest upon thee,
As saviour thee shall Egypt praise;
The people's hope and trust hast won thee,
The land her grateful homage pays.
Through Egypt's realms, &c.

Solo.

Des alten Bundes Opfer dies
Wie es Jehova bringen hiess,
Zwei Böcke werden vorgestellt,
Darüber dann das Loos gefällt,
Wen sich Jehova auserwählt.

Chor.

Jehova, durch das Opferblut
Sei Deinem Volke wieder gut!

Solo.

Das Blut der Böcke will per Herr
Im neuen Bunde nimmermehr.
Ein reines Opfer fordert er.

Chor.

Ein Lamm, von aller Makel rein,
Muss dieses Bundes Opfer sein.
Den Eingebornen will der Herr;
Bald kommt, bald fällt, bald blutet er.
Ich höre schon das Mordgeschrei:

Volk [*hinter dem Vorhang.*]

"Barabbas sei
Von Banden frei!"

Chor.

Nein! Jesus sei
Von Banden frei!
Wild tönt, ach! der Mörder Stimm':

Volk.

"An's Kreuz mit ihm!
An's Kreuz mit ihm!"

Chor.

Ach, seht ihn an!
Ach, seht ihn an!
Was hat denn Böses Er gethan?

Volk.

Entlässest du den Bösewicht,
So bist des Kaisers Freund du nicht.

Chor.

Jerusalem! Jerusalem!
Das Blut des Sohnes rächet noch an euch der Herr.

Volk.

"Es falle über uns und unsre Kinder her!"

Chor.

Es komme über euch und eure Kinder!

Solo.

This is the covenant-sacrifice
Jehovah hath ordained of old:
Two goats are chosen from the fold,
And 'twixt those two, the priest, by voice
Of lot, decides Jehovah's choice.

Chorus.

O Lord! through this our Victim's blood,
Forgive Thy people—Thou art good!

Solo.

The blood of goats no more will He.
In this new cov'nant there shall be
A victim pure doth He decree—

Chorus.

A lamb from every blemish pure,
And that shall be the Victim sure,
The Lord hath called His only-born—
Soon He shall come, fall, bleed forlorn;
I hear the shouts of cruelty.

People.

Barabbas be
From fetters free!

Chorus.

May Jesus be
From fetters free!
How fiercely sounds the murderers' voice!

People.

To the cross with Him!
To the cross with Him!

Chorus.

Ah! look on Him!
Ah! look on Him!
What evil hath He done?

People.

If thou dost let this wretch depart,
Cæsar's friend no more thou art.

Chorus.

Jerusalem! Jerusalem!
The Lord will yet avenge Messiah's blood on thee!

People.

Upon us and upon our children let it be!

Chorus.

Yea! let it come upon you and your children!

HANDLUNG.

PILATUS *stellt den gegeisselten und gekrönten* CHRISTUS *dem* Volke *vor;—dieses verlangt die Freilassung des* BARABBAS *und den Tod* CHRISTI.—*Die Standhaftigkeit des* PILATUS *wird durch Drohungen erschüttert;—er gibt der Unschuld* JESU *nochmal Zeugniss, und spricht* BARABBAS *frei und über* JESUS *das Todesurtheil.*

ERSTE SZENE.

Nathanael. Moses, euer Prophet, fordert euch auf! Zur Rache ruft euch sein heiliges Gesetz!

Volk I. Wir gehören Moses an! Wir sind und bleiben Bekenner Mosis und seiner Lehre!

Volk III. Wir halten uns an unsere Priester und Lehrer. Fort mit ihm, der sich gegen sie erhebt!

Volk IV. Ihr seid unsere Väter! Für eure Ehre stehen wir ein.

Annas. Kommt, Kinder, werft euch in die Arme des heiligen Synedriums! Es wird euch retten.

Ezechiel. Schüttelt es ab, schüttelt es ab, das Joch des Verführers!

Volk II. Wir wollen nichts mehr wissen von ihm! Euch folgen wir!

Volk III. Das ganze Volk ruft euch Beifall zu!

Volk IV. Wir wollen frei sein von dem falschen Lehrer, dem Nazarener!

Die vier Anführer. Eurer Väter Gott wird euch wieder aufnehmen, ihr seid ihm wieder ein heiliges Volk!

Alles Volk. Ihr seid unsere wahren Freunde. Es lebe das hohe Synedrium! Es leben unsere Lehrer und Priester!

Annas. Und der Galiläer sterbe!

Kaiphas. Auf, lasst uns hineilen zu Pilatus!

Ezechiel *und* **Nathanael.** Seinen Tod, sein Blut lasst uns fordern!

Alles Volk. Fort zu Pilatus! Der Nazarener soll sterben!

Die Führer. Er hat das Gesetz verfälscht! Er hat Moses und die Propheten verachtet. Er hat Gott gelästert!

Alles Volk. In den Tod mit dem falschen Propheten!

Volk II. In den Kreuzestod!

Volk II *und* **III.** Pilatus muss ihn kreuzigen lassen!

"JESUS OR BARABBAS?"

THEN was Jerusalem in an uproar: the traders and the priests ran everywhere hither and thither, stirring up the people against Jesus. On all sides the crowds mustered, and, directed by the priests to assemble in the street of the Sanhedrin, and from this to proceed to Pilate's house to demand the release of Barabbas and the crucifixion of Jesus, from four sides the tumultuous mobs came pouring down to the place of assembly. Their hoarse cries of "To the cross with him! to the cross with him!" were heard in the distance before the foremost leaders came in sight. At the head of one mob came Nathanael, fervently exhorting the multitude to demand the death of Jesus. "Moses, your prophet," said he, "calls upon you. His holy law demands that you should avenge it." And the **multitude** cried together, "We belong to Moses. We are and remain followers of Moses and of his teaching. We hold fast by our priests and teachers. Away with him who would rise against them!" The **multitude** poured down from the right into the central thoroughfare. **Caiaphas** was leading them, proudly exulting in the manifestations of their zeal. Into the same central place came a third band, led by **Annas**, whose **followers** shouted aloud, "Ye are our fathers, we will answer for your honour!" **Annas** answered, "Come, children, throw yourselves into the arms of the holy Sanhedrin. It will save you." While the clamorous multitudes from these three quarters were pouring down confusedly into the main street, the shouting of a fourth mob was heard down Pilate's street. **Ezekiel** marched at the head of this new company, crying, "Shake it off; the yoke of the deceiver!" and **they** cried in answer, "We will have nothing more to do with him; we follow you!" As the four contingents of the populace collected thus in the open space it could be seen how successfully they had been organised. Each of the four divisions was led by a ruler of the people, and had in its ranks a number of the traders of the Temple, the witnesses and the priests whose violent zeal gave movement and direction to the whole crowd. Various cries burst forth from the multitude, and each section as it saw the strength of the others exulted and greeted their leaders with shouts of joy. "The whole people applauds you!" "We will be free from that false teacher the Nazarene!" answered **another section of the crowd.** Then **Caiaphas, Annas, Nathanael** and **Ezekiel**, meeting together, cried with a loud voice, "Your fathers' God will receive you again! You are again to him a holy people!" The **crowd**, now massed together in the main street, cried, "You are our true friends! Long live the great Sanhedrin! Long live our teachers and priests!" and **Annas** answered, "Death to the Galilean!" "Up!" said **Caiaphas**, "let us now hasten to Pilate," and **Nathanael** and **Ezekiel** added, "Let us demand his death, his blood!" Then **all the people** answered, "On to Pilate; the Nazarene shall die!" As they came trooping forward their leaders addressed them from time to time to incite their zeal. "He hath falsified the law!" cried the **leaders.** "He has contemned Moses and the prophets! He hath blasphemed God!" Then **all the people** cried again, "To death with the false prophet!" The **section led by Ezekiel** shouted, "Death by the cross!" and the **other sections** took it up: "Pilate must let him be crucified!"

Die Führer. Am Kreuze soll er seine Frevel büssen!

Volk III. *und* **IV.** Wir ruhen nicht, bis das Urtheil gesprochen ist. [*Die ganze Masse ist jetzt im Vordergrunde.*

Kaiphas. [*Das* Volk *mit Blick und Geberde beherrschend.*] Heil euch, Kinder Israels! Ja, ihr seid noch die ächten Nachkommen eures Vaters Abraham! O frohlocket, dass ihr dem namenlosen Verderben entronnen seid, das dieser Betrüger über euch und eure Kinder bringen wollte!

Annas. [KAIPHAS *zur Seite.*] Nur das rastlose Bestreben eurer Väter hat die Nation vor dem Abgrunde bewahrt!

Alles Volk. Es lebe der Hohe Rath, es sterbe der Nazarener!

Priester *und* **Pharisäer.** Fluch ihm, der zu seinem Tode nicht stimmt!

Volk. Wie fordern seinen Tod.

Kaiphas. Ausgestossen aus dem Erbrechte unserer Väter sei er!

Volk. Er sei ausgestossen!

Kaiphas. Der Statthalter wird euch die Wahl geben zwischen diesem Gotteslästerer und dem Barabbas. Lasst uns auf der Loslassung des Barabbas bestehen!

Volk. Barabbas werde frei, der Nazarener gehe zu Grunde!

Annas. Seid gepriesen, ihr Väter, ihr habt unsere Wünsche erhört.

Alle. Pilatus muss einwilligen. Die ganze Nation fordert ihn auf.

Kaiphas. Schönster Tag des Volkes Israel! Kinder, seid standhaft!

Priester *und* **Pharisäer.** Dieser Tag gibt der Synagoge die Ehre, dem Volk die Freiheit zurück.

Kaiphas. [*Dem Hause des* PILATUS *nähertretend.*] Fordert mit Ungestüm das Urtheil, droht mit einer allgemeinen Empörung!

Alle. [*Tumultuarisch.*] Das Blut unseres Feindes fordern wir!

Diener des Pilatus. [*Aus dem Hause stürzend.*] Aufruhr, Empörung!

Volk. Der Nazarener soll sterben!

Kaiphas. Zeiget Muth! Unerschrocken harret aus, die gerechte Sache schützt uns.

Alle. Pilatus, sprich das Todesurtheil!

Diener. [*Vom Balkon.*] Stille, Ruhe!

Alle. Nein, wir ruhen nicht, bis Pilatus einwilligt!

Diener. Pilatus wird sogleich erscheinen. [*Ab.*

Alle. Den Tod des Nazareners fordern wir.

Kaiphas. [*Zu den* Priestern.] Nun möge Pilatus, wie er es gewünscht, die Volksgesinnung kennen lernen!

ZWEITE SZENE.

Die Vorigen. PILATUS *mit Gefolge und mit dem dornengekrönten* CHRISTUS, *den zwei* Soldaten *führen, auf dem Balkon.*

Alle. Richte! Urtheile über ihn!

Pilatus. [*Auf* JESUM *hinweisend.*] Seht, welch ein Mensch!

Priester *und* **Pharisäer.** An's Kreuz mit ihm!

Then said the **leaders**, "On the cross he shall atone for his crimes!" "We will not rest," cried the **crowd**, "until his sentence is pronounced." The whole multitude had now arrayed themselves before the judgment-seat of Pilate. **Caiaphas**, who lorded it over the whole assemblage with look and gesture, thus addressed them, "Hail to you, children of Israel! You are indeed still true descendants of your father Abraham! Oh, rejoice that you have escaped the nameless destruction which this deceiver would bring upon you and your children!" "Only," said **Annas**, "by the untiring efforts of your fathers has the nation escaped the abyss." Then cried the **people**, "Long live the Council! Death to the Nazarene!" and the **priests and Pharisees** cried out, "Curse him who does not vote for his death!" The **people** responded, "We demand his death!"

Then for some time there was nothing heard but a confused clamour, but the voice of Caiaphas rang out notwithstanding, while the people responded to his appeals. It sounded from afar in this wise: **Caiaphas**: "Let him be cast out from the heritage of our fathers," and all the **people** cried, "Let him be cast out." **Caiaphas** said, "The Governor will give you the choice between this blasphemer and Barabbas. Let us insist upon the release of Barabbas." Then the **people** cried, "Let Barabbas go free, and down with the Nazarene." Then said **Annas**, "Let the fathers be praised who have heard our wishes." Then **all** cried out, "Pilate must consent, the whole nation demands it of him." **Caiaphas**, walking backwards and forwards with excited mien but proud and triumphant step, said, "Oh, most glorious day of the people of Israel! Children, be steadfast!" The **priests and Pharisees**: "This day brings back honour to the Synagogue and freedom to the people." "Now," said **Caiaphas**, as they approached the house of Pilate, "let us demand the sentence with uproar and threaten him with universal revolt!" Then cried the whole **multitude** tumultuously, "We demand the blood of our enemy!" So loud was the cry, so savage its emphasis, that **two servants** of Pilate started out of the house, and, looking down on the turbulent throng, cried out, "Uproar! insurrection!" And the **people** answered, "The Nazarene shall die!" **Caiaphas**, hastening hither and thither in the crowd to excite them to still further violence, said, "Show courage. Stand out undismayed. A righteous cause defends us." Then the **people** called out clamorously, "Pilate! pronounce the sentence of death!" Pilate's **servants** from the balcony said, "Silence! be quiet," but the **crowd** shouted at him louder than before, "No, we will not be quiet until Pilate consents." Then said the **servant**, "Pilate will come out immediately." Then cried **all** once more, "We demand the death of the Nazarene." And **Caiaphas**, listening to the shouts of the people, said to the priests, "Now let Pilate, as he wished, learn the opinion of the people!"

Then came Pilate with his followers out upon the balcony, and with them came Jesus, led by two soldiers, with the crown of thorns upon his head and the scarlet robe about him. The **crowd**, instead of shouting, "Hail, all hail!" as before, shouted violently, "Give judgment! Pass sentence upon him!"

Then **Pilate** spoke, pointing to Jesus, who, with bound hands and the scarlet robe upon his bleeding shoulders, stood between the soldiers, "Behold the man." The **priests and Pharisees** answered,

Pilatus. Kann selbst dieser bedauernswerthe Zustand eurem Herzen kein Mitleid abgewinnen?

Alle. Er sterbe! An's Kreuz mit ihm!

Pilatus. So nehmet ihr ihn, und kreuziget ihn auf eure Gefahr. Ich will nichts damit zu schaffen haben, denn ich finde keine Schuld an ihm.

Kaiphas. Höre o Statthalter, die Stimme des Volkes! Sieh, es stimmt in unsere Klagen ein und verlangt seinen Tod.

Volk. Ja, wir verlangen seinen Tod!

Pilatus. [*Zu den* Soldaten.] Führt ihn hinab. Und Barabbas werde aus dem Gefängnisse hieher gebracht! Der Kerkermeister soll ihn sogleich an den Oberliktor ausliefern.

Annas. Barabbas lebe! Ueber den Nazarener sprich das Todesurtheil!

Volk. Zum Tode mit dem Nazarener!

Pilatus. Ich verstehe dieses Volk nicht. Vor wenigen Tagen habt ihr, jubelnd und Beifall zujauchzend, diesen Mann durch die Gassen Jerusalems begleitet. Istes möglich, dass heute dasselbe Volk Tod und Verderben über ihn rufe? Das ist verachtungswürdiger Wankelmuth!

Kaiphas. Des gute Volk hat es endlich einsehen gelernt, dass es von einem Abenteurer betrogen worden, der sich angemasst hat, sich den Messias, den König Israels zu nennen.

Nathanael. Jetzt sind diesem Volke die Augen vollends aufgegangen, da es sieht, wie er sich selbst nicht helfen kann, er, der Freiheit und Heil der Nation zu bringen versprach!

Ezechiel. Israel will keinen Messias, der sich fangen und binden und allen Spott mit sich treiben lässt!

Volk. Er sterbe, der falsche Messias, der Betrüger!

Pilatus. Männer des Judenvolkes! Es ist Gewohnheit, dass ich euch auf das Fest einen Gefangenen losgebe. Seht nun diese Beiden an! Der Eine—sanften Blickes, würdevollen Benehmens, das Bild eines weisen Lehrers, als den ihr ihn lange verehrt habt, keiner einzigen bösen That überwiesen, und bereits durch die empfindlichste Züchtigung gedemüthigt! Der Andere—ein hässlicher, verwilderter Mensch, ein überwiesener Räuber und Mörder, das gräuliche Bild eines vollendeten Bösewichtes! Ich berufe mich auf eure Vernunft, auf euer Menschengefühl! Wählet! Welchen wollt ihr, dass ich euch losgeben soll, den Barabbas oder Jesum, der Christus genannt wird?

Priester *und* **Volk.** Barabbas werde frei!

Pilatus. Wollt ihr nicht, dass ich euch den König der Juden losgebe?

Priester *und* **Volk.** Hinweg mit diesem, den Barabbas gib uns los!

Kaiphas. Du hast versprochen, den frei zu geben, den das Volk verlangen sollte.

Pilatus. [*Zu* KAIPHAS.] Ich bin gewohnt, mein Versprechen zu halten, ohne einer Mahnungzu be dürfen. [*Zum* Volke.] Was soll ich denn mit dem Könige der Juden thun?

Priester *und* **Volk.** Kreuzige ihn!

Pilatus. Wie? Euren König soll ich an's Kreuz schlagen?

Volk. Wir haben keinen König, als allein den Kaiser.

"To the cross with him." **Pilate** pleaded, "Cannot even this pitiful sight awaken any compassion in your hearts?" But the **multitude** answered, "Let him die! To the cross with him!"

Then **Pilate** said, "Take him, and crucify him at your own risk—I will have nothing to do with it, for I find no fault in him."

Then **Caiaphas** said with a loud voice, "Hear, O Governor, the voice of the people. It concurs in our complaint, and demands his death." "Yes," shouted the **crowd** again, "we demand his death." Then said **Pilate** to the soldiers: "Lead him down, and let Barabbas be brought out of prison. The gaoler must at once deliver him up to the chief lictor." When **Annas** heard Pilate's command, he cried: "Let Barabbas live! Pronounce the death sentence on the Nazarene!" Then the **people** cried again: "To death with the Nazarene!" Then said **Pilate**: "I do not understand this people. Only a few days ago, with rejoicing and joyful clamour, you accompanied this man through the streets of Jerusalem. Is it possible that the same people this day call for death and destruction upon him? That is indeed contemptible fickleness." "The good people," said, **Caiaphas**, "have at last learned that they have been deceived by an adventurer, who pretended to be the Messiah, the King of Israel!" "And now," said **Nathanael**, "the eyes of this people are fully opened, and they see that he cannot help himself—he who promised to bring freedom and blessing to the nation." "Israel," said **Ezekiel**, "will recognise no Messiah who allows himself to be taken and bound and treated with scorn." "Let him die, the false Messiah, the deceiver!" cried the **crowd**.

Then **Pilate** spoke unto the people, and said: "Men of Judæa! it is customary that I liberate to you a prisoner at the feast. Look upon these two. One with mild countenance and dignified demeanour, the ideal of a wise teacher, whom you have long honoured as such, convicted of no single evil deed and already humiliated by the severest chastisement. The other, a vicious, savage man, convicted of robbery and murder, a horrible image of a perfect scoundrel. I appeal to your reason, to your human feelings—choose! Which will ye that I shall release unto you, Barabbas or Jesus, who is called the Christ?" Then the **priests and people** cried out together: "Let Barabbas go free." "Will ye not that I release unto you the King of the Jews?" asked **Pilate**. Then the **priests and people** cried, "Away with him, release unto us Barabbas!" Then said **Caiaphas**: "Thou hast promised to release him whom the people demand." **Pilate** answered shortly to Caiaphas: "I am accustomed to keep my promise without needing a reminder." Then said he to the people: "What shall I do with the King of the Jews?" And the **priests and people** cried, "Crucify him!" "What!" said **Pilate**, "shall I crucify your king?" And the **people** cried: "We have no king but Cæsar." **Pilate** said, "I cannot condemn this

Pilatus. Ich kann diesen Mann nicht verurtheilen, denn ich finde kein Verbrechen an ihm. Er ist gezüchtigt genug, ich will ihn loslassen.

Priester. Wenn du diesen loslässest, so bist du nicht der Freund des Kaisers.

Kaiphas. Er hat sich zum König aufgeworfen.

Priester. Und wer sich zum Könige aufwirft, ist ein Rebell gegen den Kaiser.

Nathanael. Und dieser Rebell soll ungestraft bleiben, um noch fernerhin den Samen der Empörung auszustreuen?

Volk. Es ist die Pflicht des Statthalters, ihn aus dem Wege zu schaffen.

Kaiphas. Wir haben unsere Pflicht als Unterthanen des Kaisers gethan, und diesen Empörer dir überliefert. Wenn du unsere Anklage und des Volkes Verlangen nicht beachtest, so sind wir frei von Schuld. Du allein, o Statthalter, bist dann dem Kaiser für die Folgen verantwortlich.

Annas. Wenn um dieses Menschen willen allgemeine Unruhe und Empörung entsteht, so wissen wir, wer die Schuld daran trägt, und der Kaiser wird es auch inne werden.

Volk. Die Sache muss vor den Kaiser gebracht werden.

Ezechiel. Mit Staunen wird man es in Rom vernehmen, dass des Kaisers Statthalter einen Hochverräther in Schutz genommen, dessen Tod das ganze Volk verlangte.

Volk. Du musst ihn hinrichten lassen, sonst wird keine Ruhe im Lande.

Pilatus. Was hat er denn Böses gethan? Ich kann und darf den Schuldlosen nicht zum Tode verdammen!

Kaiphas. Es sei mir eine Frage erlaubt. Warum richtest du diesen so ängstlich, da du doch neulich Hunderte wegen einigen aufrührerischen Geschreies ohne Gericht und Urtheil hast sammt und sonders durch deine Soldaten hinmorden lassen.

[PILATUS *bestürzt.*

Volk. Du darfst auch diesen nicht begunstigen, wenn du ein treuer Diener des Kaisers sein willst.

Pilatus. Man bringe Wasser!

Kaiphas. Das Volk wird nicht eher von der Stelle gehen, bis du das Todesurtheil über den Feind des Kaisers ausgesprochen hast.

Volk. Ja, wir gehen nicht mehr von der Stelle, bis das Urtheil gesprochen ist.

Pilatus. So zwingt mich denn euer Ungestüm, in euer Verlangen zu willigen. Nehmet ihn hin zur Kreuzigung! Aber seht! [*Wäscht sich die Hände.*] Ich wasche meine Hände; ich bin unschuldig an dem Blute des Gerechten. Ihr möget es verantworten!

Priester *und* **Volk.** Wir nehmen es auf uns. Sein Blut komme über uns und unsere Kinder!

Pilatus. Barabbas sei auf Forderung des Volkes frei. Führt ihn fort—zum Stadtthore hinaus, dass er nie mehr diesen Boden betrete.

[*Die* Soldaten *führen den* BARABBAS *ab.*

Priester *und* **Volk.** Nun hast du gerecht gerichtet!

Pilatus. Ich habe eurem ungestümen Andrängen nachgegeben, um grösseres Uebel zu verhüten. Aber an der Blutschuld will ich

man, for I find no fault in him. He has been sufficiently chastised; I will let him go free." Then said the **priests**: "If thou let him go free thou art no friend of Cæsar's." **Caiaphas** added: "He has proclaimed himself king;" and the **priests** said: "Who proclaims himself king is a rebel against Cæsar." And **Nathanael** said: "And is this rebel still to remain unpunished, still to scatter abroad the seed of revolt?" Then cried the **people**: "It is the duty of the Governor to put him out of the way."

Caiaphas, seeing that **Pilate** hesitated, pressed more vehemently upon him, saying: "We have done our duty as subjects of Cæsar, and delivered this rebel to thee. If thou payest no attention to our accusation and the desire of the people, then are we free from guilt. Thou alone, O Governor! art responsible to Cæsar for the consequences." And **Annas** said: "If on account of this man universal disorder and revolt ensues, then we know who must bear the guilt, and," he added significantly, "Cæsar shall know it also." Then cried the **people** again: "The matter must be brought before Cæsar!" Then **Ezekiel** said to Pilate: "They will be astonished when they hear at Rome that Cæsar's viceroy has taken under his protection a traitor whose death the whole people desired." And the **crowd** cried: "Thou must execute him, or otherwise there will be no peace in the land." Then said **Pilate**: "Why, what evil hath he done? I cannot, I dare not, condemn the innocent to death."

Then said **Caiaphas**: "Permit me to ask one question. Why shouldest thou judge this man so carefully when quite recently thou hast allowed thy soldiers to massacre hundreds without judgment or sentence, merely on account of some rebellious outcries?" As **Pilate** heard the question of **Caiaphas** he was dismayed, and the crowd shouted: "Thou canst not show favour to this man, if thou wilt be a faithful servant of Cæsar."

Then **Pilate**'s resolution forsook him, and turning to his servants, he said: "Bring water." **Caiaphas** said unto him: "The people will not go away from this place until thou hast pronounced sentence of death upon the enemy of Cæsar." "Yes," cried the **multitude**, "we will not go from this place till sentence is pronounced." Then said **Pilate** sorrowfully: "Your violence compels me to yield to your desire. Take him hence and crucify him! But see," said he, as he washed his hands in the basin which had been brought at his command: "I wash my hands; I am innocent of the blood of this just man. See ye to it."

Then arose from the excited **multitude** a great and awful cry, in which priests and people joined, speaking as with one voice, "We take it upon ourselves. His blood be upon us and upon our children!" Then said **Pilate**: "Let Barabbas be set free at the demand of the people. Lead him outside the city gate and let him never tread this ground again." The soldiers then led Barabbas away. The **priests and people** cried: "Now hast thou justly judged." **Pilate** said unto them: "I have given way to your violent demands in order to avoid a greater evil. But in the bloodguiltiness I will

keinen Theil haben. Es geschehe, was ihr mit lärmender Stimme gerufen habt: sie falle auf euch und eure Kinder!

Priester *und* **Volk.** Wohl, sie falle auf uns und unsere Kinder!

Annas. Wir und unsere Kinder werden den heutigen Tag segnen, und mit Dank und Freude ausrufen: Glück und Heil dem Statthalter Pilatus.

Volk. Es lebe unser Statthalter, es lebe Pontius Pilatus!

Pilatus. Man bringe die im Gefängnisse aufbewahrten zwei Mörder herbei! Der Oberliktor gebe sie ungesäumt an die Bewaffneten ab! Sie haben den Tod verdient—viel mehr als der Angeklagte.

Priester *und* **Volk.** Dieser hat den Tod vor Allen verdient!

Pilatus. Das Todesurtheil soll schriftlich abgefasst und öffentlich vor allem Volke verkündet werden. [*Der* Schreiber *beginnt zu schreiben. Aus der Tiefe der Strasse hört man die* Soldaten, *welche die* Schächer *führen, diese antreiben:* "Wollt ihr gehn, ihr Ruchlosen! Habt ihr es nicht schon lange verdient? Stosst sie fort, die Auswürflinge der Menschheit!"]

Rabbi [*Auf die* Schächer *zeigend.*] Das gibt eine würdige Gesellschaft für den Lügenmessias auf seinem letzten Wege!

Pilatus. [*Zu den* Schächern.] Von euch und euren Schandthaten soll heute die Erde rein werden. Ihr sollt am Kreuze sterben. Das Todesurtheil werde nun kund gemacht.

Schreiber. [*Erhebt sich und liest*]: Ich, Pontius Pilatus, des mächtigen Kaisers Claudius Tiberius Landpfleger in Judäa, spreche, auf zudringliches Verlangen der Hohenpriester, des Synedriums und des gesammten Volkes der Juden, das Todesurtheil über einen gewissen Jesus von Nazareth, welcher angeklagt ist, dass er das Volk zur Empörung aufgereizt, dem Kaiser die Steuer zu entrichten verboten und sich selbst zum Könige der Juden aufgeworfen habe. Derselbe soll ausserhalb der Stadt zwischen zwei Missethätern, die wegen mehrerer Raubanfälle und Mordthaten gleichfalls zum Tode verurtheilt sind, an das Kreuz geschlagen und vom Leben zum Tode gebracht werden. Geschehen zu Jerusalem, am Vorabende des Osterfestes.

Pilatus. [*Bricht den Stab.*] Nun Nehmt ihn hin, und—kreuziget ihn! [*Geht rasch in das Innere des Hauses.*

Kaiphas. Triumph! Der Sieg ist unser! Der Feind der Synagoge ist vernichtet.

Priester *und* **Volk.** Fort mit ihm zur Schädelstätte!

Volk. Es lebe die Synagoge!

Priester *und* **Pharisäer.** Es lebe die Nation!

Annas. Eilt, dass wir zur rechten Zeit nach Hause kommen, das Osterlamm zu essen!

Priester *und* **Pharisäer.** Mit Freuden werden wir dieses Osterlamm halten, wir unsere Väter in Aegypten!

Kaiphas. Mitten durch Jerusalem gehe unser Triumphzug!

Rabbi. Wo sind seine Anhänger? Sie sind eingeladen, Hosannah zu rufen.

Volk. [*Abgehend.*] Auf und fort! Nach Golgatha hinaus! Kommt, ihn zu sehen, wie er am Kreuze erblasst! O Freudentag, der Feind des Moses ist gestürzt! Ha! jetzt bekommt er seinen Lohn! So gehe es Jedem, der das Gesetz verachtet! Er verdient den Kreuzes-

have no share. Let it fall upon you and your children as you have so loudly cried." Then again the **priests and people** cried, "It is good; let it fall upon us and upon our children." **Annas** said: "We and our children will bless this day and with thankful joy cry 'Health and wealth to our Governor.'" "Long live our Governor," cried the **crowd**; "long live Pontius Pilate!"

Then said **Pilate**: "Bring hither the two murderers who are kept in gaol. Let the chief lictor give them over without delay to the guard. They have deserved death much more than the accused." But the **priests and people** cried: "He has deserved death more than any." **Pilate** said: "The sentence of death must be written out and will be read publicly before all the people."

The scribe began to write, and as he wrote, from the street were heard the voices of the soldiers who were bringing the thieves, driving them forward. "Will you not move on, you wretches? Have you not long ago deserved your fate? Thrust them on, these outcasts of mankind." When the thieves, driven by the soldiers, came to the foot of the balcony they were halted on the other side of the steps to that where Jesus stood. Then said the **Rabbi**, pointing to the thieves: "That is worthy company for the false Messiah on his last journey." **Pilate** said to the thieves: "Of you and your misdeeds the earth shall to-day be free. You shall die upon the cross. Let the sentence of death be now read."

Then the **scribe** stood forward and read thus:—"I, Pontius Pilate, Viceroy in Judæa of the mighty Cæsar Claudius Tiberius, pronounce, at the desire of the High Priests and the Sanhedrin and the people of the Jews, the sentence of death upon a certain Jesus of Nazareth, who is accused of having stirred up the people to revolt, of having forbidden to pay tribute to Cæsar, and of having proclaimed himself King of the Jews. The same shall be crucified outside the city between two malefactors who have been likewise condemned to death for many robberies and murders, and be brought from life to death. Given at Jerusalem on the eve of the Passover."

When the scribe had read the sentence Pilate broke a staff, flung it among the people, saying, in tones of great bitterness, "Now take him hence and crucify him!" and went rapidly into the house, leaving Jesus in the hands of the Jews.

"Triumph!" cried **Caiaphas** in wild exultation, "the victory is ours! the enemy of the Synagogue is destroyed." The **priests and people** shouted, "Away with him to Golgotha! Long live the Synagogue! Long live the nation!" Then said **Annas**, "Hasten that we may come home in time to eat the Passover." The **priests and Pharisees** said, "We will keep this Passover with joy, as did our fathers in Egypt." "Now," said **Caiaphas**, "let our triumphal procession go through the midst of Jerusalem." "Where," asked the **Rabbi**, "are his disciples? They are invited to cry Hosanna!" Then rushed the **multitude** away, crying, "Up and away, off to Golgotha! Come and see him perish on the cross! O delightful day, the enemy of Moses is overthrown! Ha! now he has his reward! So be it done to every one who despises the law. He deserves the death on the cross. O happy Passover! Now joy will

tod! Glückseliges Osterfest! Jetzt kehrt die Freude ein in Israel! Zu Ende ist es mit dem Galiläer! [*Ab in tumultuarischem Zuge.*]

[*Schluss der zweiten Abtheilung.*]

DRITTE ABTHEILUNG.

Von der Verurtheilung durch Pilatus bis zur glorreichen Auferstehung des Herrn.

XV. VORSTELLUNG.

Der Kreuzweg.

PROLOG.

Der erzwungene Urtheilspruch ist gesprochen.
Schon hinaus zum Berge der Schädelstätte
Seh'n wir Jesum wanken, belastet mit dem
Balken des Kreuzes.

Einst trug Isaak willig auf seinem Rücken
Jenes Opferholz auf die Bergeshöhe,
Wo er selbst als Opfer bestimmt war nach dem
Willen Jehovas.

Jesus auch trägt willig die Last des Kreuzes,
Welches durch das Opfer des heil' gen Leibes
Bad nun werden sollte zum segensreichen
Baume des Lebens.

Denn wie, aufgerichtet dort in der Wüste,
Heilung brachte der eh'rnen Schlange Anblick,
So kommt Trost und Segen und Heil auch uns vom
Stamme des Kreuzes.

VORBILDER.

Chor.

Betit an und saget Dank!
Der den kelch der Leiden trank
Geht nun in den Kreuzestod
Und versöhnt die Welt mit Gott.

1. Isaak, zum Opfer bestimmt, besteigt mit dem Holze beladen den Berg.—1. Mos., 22, 1-10.

[Christus steigt den Calvarienberg hinauf, beladen mit der schweren Holzbürde des Kreuzes, um auf solchem Seinem himmlischen Vater geopfert zu werden. Die eherne Schlange ist ein Vorbild des Kreuzestodes Christi. Moses errichtete die eherne Schlange an einem hölzernen Pfahle und Jeder genas bei ihrem Anblicke. Christus wird am Kreuze erhöht, damit der glaubensvolle Hinblick auf ihn die Seelenwunden heile.]

return to Israel. There is an end of the Galilean." And so crying, with wild and savage clamour, they swept back to the street of the Sanhedrin.

THIRD DIVISION.

From the Condemnation by Pilate to the Resurrection.

CHAPTER XV.

PROLOGUE.—ACT XV.

The condemnation won by force has been uttered;—
Even now, out to the place of skulls we see Him,
Staggering under the weight of the cross He beareth,
On His last journey.

Once did Isaac willingly bear on his shoulders
Wood for sacrifice up to Mount Moriah,
Where himself was destined to be a victim
By the Almighty.

Jesus, too, bears willingly this sore burden,
Which, through sacrifice of the Sacred Body,
Soon shall be a tree of life for the nations,
Richest in blessing.

For as, once of old in the desert planted,
Moses' brazen serpent brought healing to those who
Looked on it,—salvation, blessing and comfort
This Tree has brought us.

Chorus.

Worship now, and praise and thank!—
Who the cup of suffering drank
Now the way to death has trod,
Reconciling us to God.

[Two more tableaux bring us to the Crucifixion. The first represents Isaac carrying the wood, with which he was to be burnt, up the slope of Mount Moriah; the second, another scene from the wilderness, full of spirit and life, shows Moses raising the brazen serpent on high so that all who look upon it may live, even though they may have been bitten by the fiery serpents. The stage is crowded with life.]

Solo.

Wie das Opferholz getragen
Isaak einst auf Moria,
Wanket mit dem Kreuz beladen
Jesus jetzt nach Golgatha.

Chor.

Betet an, &c.

2. Moses erhebt eine aus Erz gegossene Schlange auf einem Querholze.—4. Mos., 21, 8.

Choragus.—*Recit.*

Angenagelt wird erhöhet
An dem Kreuz der Menschensohn.
Hier an Moses Schlange sehet
Ihr des Kreuzes Vorbild schon.

Chor.

Betet an, &c.

HANDLUNG.

CHRISTUS *mit dem Kreuze beladen wird nach Golgatha geführt und begegnet seiner betrübtesten Mutter.*—SIMON VON CYRENE *wird gezwungen, das Kreuz zu übernehmen;—einige* Frauen *von Jerusalem beweinen* JESUM.

ERSTE SZENE.

Die heiligen Frauen *mit* JOHANNES *und* JOSEPH VON ARIMATHIA, *von Bethanien kommend.*

Maria. [*Zu* JOHANNES.] O liebster Jünger, wie wird es meinem Jesus ergangen sein seit du im Hause des Kaiphas ihn zum letzten Male gesehen hast?

Johannes. Wenn die Priester könnten, wie sie wollen, so wäre er gewiss schon bei den Todten. Aber sie dürfen das Urtheil ohne Erlaubniss des Statthalters nicht ausführen. Pilatus aber, hoffe ich wird ihn nicht verurtheilen, da er ja nie etwas Böses, sondern stets nur Gutes gethan hat.

Magdalena. Der Allmächt' ge möge das Herz des Statthalters zur Gerechtigkeit lenken dass er die Unschuld gegen die Ränke der Bosheit schütze!

Maria. Wo geh'n wir hin, o Freunde, ach, wohin, damit ich meinen Sohn nochmal sehe? Ich muss ihn sehen! doch wo find' ich ihn? Vielleicht, schmachtet er im tiefsten Kerker.

Magdalena. Ach! der liebevollste Lehrer im Kerker!

Joseph. Es lässt sich auch Niemand seh'n, bei dem man sich erkundigen könnte.

Johannes. Das Beste wird sein, wir geh'n zu Nicodemus, der weiss sicherlich, wie es um den lieben Meister steht.

Maria Ja, dahin lasst uns geh'n. Mit jedem Augenblick mehrt sich mein Kummer, in der Ungewissheit über das Schicksal meines Sohnes.

Solo.

Isaac thus on Mount Moriah
Bore the sacrificial wood,
As, beneath the burden fainting,
Christ on Golgotha hath stood.

Chorus.

Worship now, &c.

Choragus.

Pierced by nails, on high is raised,
On the cross, the Son of Man,
Here you see, in Moses' serpent,
Shadowed forth the sacred plan

Chorus.

Worship now, &c.

THE WAY TO THE CROSS.

THUS they took **Jesus** and led him away, and a great multitude followed him. And when **Jesus**, bearing the cross, with the thieves also bearing their crosses, was entering the street of Annas, **Mary** the mother of Jesus, with **Mary Magdalene**, and **John**, and **Joseph** of Arimathea, came down the street by Pilate's house. And **Mary** said to **John**, "O beloved disciple, how will it have gone with my Jesus since thou didst last see him in the house of Caiaphas?" Then answered, **John**, "If the priests could do as they will, then sure enough he would be already among the dead. But they could not carry out the sentence without permission of the Governor. But Pilate, I hope, will not condemn him, as he has never done anything bad, but only what is good." Then prayed **Mary Magdalene**, "O Almighty God, incline the ruler's heart to justice, that he may protect the innocent against the wiles of the wicked." Then said **Mary** the mother of Jesus, "Whither shall we go, O friends, oh whither, that I may but once more see my beloved son? I must see him, but where can I find him? Perhaps, oh perhaps, he lies buried in the deepest dungeon." **Mary Magdalene** said, "Alas! the most loving of teachers in prison!" **Joseph** answered, "There is no one to be seen from whom we can inquire." **John** said, "The best thing will be to go to Nicodemus, he surely knows what is happening to our dear Master." "Yes, let us go," said **Mary**, "every moment increases my grief in this uncertainty about the fate of my son." "Be strong in faith, dear mother," said **John**; "whatever happens it is God's will." Suddenly a horrible noise of confused voices and tramping

Johannes. Sei stark im Glauben, liebe Mutter. Was auch geschehe, es ist Gottes Wille. [*Man hört Geschrei:* "Weiter, weiter mit ihm!" *Es ist das* Volk, *das den unter seiner Last erliegenden* JESUS *antreibt.*]

Joseph. Was ist das für ein furchtbarer Lärm?

[*Sie bleiben lauschend steh'n.*

Salome. Als wie von tausend Stimmen. Was wird's da geben?

ZWEITE SZENE.

Der Zug der Kreuztragung, Priester, Pharisäer, Volk, Soldaten, *noch innerhalb der "Annasgasse" langsam nach vorne rückend. Voran der* Hauptmann *mit dem Kommandostab, in der Gruppe ein Reiter mit einer römischen Fahne.* CHRISTUS *mühsam das Kreuz schleppend, ihm zunächst die vier* Henker.

Volk. Er sterbe, und Jeder der es mit ihm hält!

1. Henker. Wird dir die Last jetzt schon zu schwer?

Volk. Treibt ihn mit Gewalt, dass wir nach Kalvarien kommen!

2. Henker. Haltet an, er will zusammenstürzen. [*Die Gruppe in der Pilatusgasse weiss noch nicht, um was es sich handelt.*]

Joseph. Was thun wir? Bei diesem unheimlichen Volksgedränge dürfen wir uns nicht in die Stadt hinein wagen.

Maria. Was mag dieser Lärm bedeuten? Er wird doch nicht meinem Sohne gelten?

Joseph. Es scheint eine Empörung ausgebrochen zu sein.

Johannes. Wir wollen uns hier stille halten bis der Sturm weiterhin verbraust.

Simon von Cyrene. [*Kommt mit einem Korbe eilfertig und ängstlich aus der Mittelbühne nach vorn.*] Ich muss eilen, dass ich in die Stadt komme, denn der Vorabend des grossen Festes rückt heran; ich habe nur kurze Zeit alles Nöthige einzukaufen und zu bereiten, dass ich zur rechten Stunde wieder heimkomme.

Priester *und* **Volk.** [*Von* SIMON *noch ungesehn.*] Lasst ihn nicht ruhen! Treibt ihn mit Schlägen!

Simon. Ich höre Lärmen, ein Geschrei von Menschen: was wird sich in der Stadt ereignet haben? Ich will mich ein wenig ruhig halten, vielleicht hat mich mein Ohr betrogen.

3. Henker. Dein Wanken nützt dir nichts, du musst doch auf Golgotha hinaus.

Ahasverus. [*Rasch aus seinem Hause tretend.*] Weg von meinem Hause, hier ist kein Ort zum Ausruhen!

Simon. Der Lärm wird stärker; ich muss mich eilen, zu sehen was es ist. Ei! was kommt da? Da kann ich nicht hinein. Ich will die Geschichte abwarten.

DRITTE SZENE.

Der Zug mit CHRISTUS *ist endlich vorne angekommen. Indessen nähern sich vom Grunde der Mittelbühne* VERONICA *und die* Frauen Jerusalems.

Joseph. Ich glaube das Gewühl dringt vor die Thore der Stadt heraus.

feet was heard in the distance. From the tumult could be heard the words, "On, on, with him!" **Mary** started, and they all stood listening while the noise came nearer and nearer. "What terrible noise is that?" said **Joseph**. Then stood they all still, listening to hear what it might signify. **Salome** said, "As if of a thousand voices. What can it be?"

As they listened the procession to Golgotha was already halfway down the street of Annas. In front marched the centurion, holding in one hand the staff of authority, followed by **Jesus**, staggering painfully under the burden of his cross. Around Jesus stood four executioners who brutally goaded him forward. Behind Jesus came the thieves, each bearing his own cross. Behind them came soldiers carrying spears, in the midst of whom, on a white horse, rode a horseman carrying the Roman banner, on which were the letters S.P.Q.R. By the side of the soldiery walked **Annas** and **Caiaphas**, followed by all the Council of the Sanhedrin. All around crowded a numerous multitude, whose shouts were heard almost without intermission. "Let him die!" they cried, "and all who hold with him." Jesus, who had already fallen under the cross, walked slowly and with difficulty. One of the **executioners** said unto him, "Is the burden already too heavy?" and the **people** shouted, "Drive him on with violence, that we may get to Golgotha." The **second executioner** cried, "Take care, or he will be down."

The progress was so slow that not even the head of the procession could be seen from where the two **Maries** and **John** were standing, wondering what the noise might mean. **Joseph** said, "What shall we do? In this commotion we cannot venture into the city." But **Mary** said, "What may this noise signify? Surely it does not concern my son?" As the noise waxed ever louder, **Joseph** said, "It seems as if an insurrection had broken out." Then **John** said, "We had better stop here till the storm passes over."

While they stood waiting and wondering, **Simon** of Cyrene came hastily into the street that lay between those of Pilate and Annas. He carried a basket, and looking anxiously around him said, "I must hasten in order to get into the city. The eve of the feast is coming, and I have only a short time left in which to make my purchases, and get everything ready, so that I may get home in time." Hardly had he said this than he heard the sound of a great outcry, amid which he could only distinguish the words, "Let him not rest! urge him on with blows!" Said **Simon**, "I hear a tumult—an outcry of a crowd—what can have happened in the city? I will keep quiet a little,—perhaps my ears have deceived me." **Jesus** had fallen faint and had staggered up against the house of **Ahasverus**, and was there endeavouring to support himself. The **third executioner** said to him roughly, "It is no use thy fainting. Thou must keep on to Golgotha." Then **Ahasverus** came out of his house, and said, "Be off from my house, here is no place for resting." **Simon**, who was listening, without being able to see the cause of the commotion, said, "The noise waxes louder. I must hasten to see what it is. What comes there? Ah! I cannot get in here! I will wait and see what happens."

Then, as the procession turned the corner of Annas's street, **Joseph** of Arimathea, listening, said, "I think the crowd is coming

Johannes. Es scheint, dass Jemand nach Kalvarien zur Hinrichtung hin ausgeführt wird.

Maria. [*Erblickt* JESUM.] Er ist's, ach Gott, es ist mein Sohn! Mein Jesus ist es! [*Ihre Umgebung stützt sie.*

Henker. Er bleibt uns auf dem Wege.

Hauptmann. [*Zu dem in äusserster Ermattung heranwankenden* JESUS, *der wiederholt fällt.*] Hier, stärke dich!

[*Reicht ihm eine Flasche,—*JESUS *nimmt sie, trinkt aber nicht.*]

Maria. Ach, so sehe ich ihn zum Tode geführt, einem Missethäter gleich, zwischen Missethätern!

Johannes. Mutter, es ist die Stunde, die er vorher gesagt hat; so ist des Vaters Wille.

Hauptmann. Willst du nicht trinken? So treibt ihn an!

4. Henker. [*Rüttelt* JESUM.] Rühre dich, träger Judenkönig!

2. Henker. Fort, nimm die Kräfte zusammen.

3. Henker. Thue nicht so zärtlich, es muss gehn!

Maria. O, wo ist ein Schmerz gleich meinem Schmerze!

3. Henker. Er ist zu sehr geschwächt, es muss Jemand helfen, sonst . . . .

Rabbi. [*Auf* SIMON *deutend.*] Hier, dieser Fremdling . . . .

Pharisäer. Packt ihn nur!

Hauptmann. Komm' her, du hast breite Schultern, die etwas tragen können.

Simon. Ich muss . . . .

4. Henker. Freilich musst du, oder es gibt Schläge.

Simon. Ich weiss nicht . . . .

Hauptmann. Du wirst es schon inne werden, weigere dich nicht.

Pharisäer. Schlagt drein, wenn er nicht gehen will.

Simon. Ich bin ja unschuldig, ich habe nichts verbrochen!

Hauptmann. Schweige!

Simon. Nur nicht so mit Gewalt! [CHRISTUS *betrachtend.*] Was sehe ich, das ist der heilige Mann von Nazareth!

2. Henker. Deine Schultern her!

Simon. Dir zu Liebe will ich es tragen, o könnte ich mich dadurch dir werth machen!

Christus. [*Erschöpft zur Seite stehend.*] Gottes Segen dir und den Deinen!

Hauptmann. Jetzt vorwärts, du folge mit dem Kreuzesbalken nach!

1. Preister. [*Zu* CHRISTUS.] Nun kannst du schon geschwinde Füsse machen!

3. Henker. [JESUM *beim Nacken fassend und schüttelnd.*] Sieh" was wir auf dich halten, sogar das Strafwerkzeug wird dir abgenommen.

2. Henker. Bist du noch weiter bedürftig?

Hauptmann. Lasst das gut sein. Wir wollen noch ein wenig inne halten, dass er sich erhole, ehe es den Hügel hinan geht.

[VERONICA *und die* Frauen Jerusalems *nahen sich dem Zuge.*]

Kaiphas. Schon wieder ein Stillstand! Wann werden wir nach Kalvarien kommen?

Veronica. [*Vor* JESUM *kniend und ihm ihr Schweisstuch bietend.*] O Herr, wie ist dein Angesicht von Blut und Schweiss überronnen! Willst du dich nicht abtrocknen?

out of the city gates"—and **John**, seeing the cross, said, "It appears that someone is being led out to Golgotha for execution." **Mary**, the mother of Jesus, saw him, and cried out with a piercing wail, "It is he! O God! It is my son!" **Jesus** meanwhile staggered under the cross, but was forced forward by the **executioners**, grumbling as they did so: "He will drop on the road." The **Centurion**, seeing that **Jesus** from sheer exhaustion had again fallen, reached him a bottle, saying, "Here, strengthen thyself!" **Jesus** took it, but did not drink of it. **Mary** cried, weeping, "Ah! there I see him led to death, even as a malefactor, between malefactors." Then said **John**, as he tenderly supported her, "Mother it is the hour of which he has told us before. Such is the will of the Father." Then said the **Centurion** to Jesus, "Wilt thou not drink? Then drive him on." Then one of the **executioners** shook him, saying, "Rouse thyself, lazy King of the Jews!" Another of the **executioners** said, "Forward! pull thyself together!" and the **third** said, "Do not act thus weakly; we must get on."

Then **Mary** cried as she looked upon the scene, "Oh, where is any sorrow like unto my sorrow?"

The **third executioner**, seeing that all the efforts to compel Jesus to move forward had failed, said, "He is too much exhausted; someone must help him, otherwise——" Then the **Rabbi** seeing Simon of Cyrene, pointed him out, saying, "Here, this stranger——" The **Pharisees** said, "Just seize him!" Then said the **Centurion**, "Come hither, thou hast broad shoulders that can carry something." **Simon**, protesting, said, "I must——" "Truly you must," said one of the **executioners**, "otherwise there will be blows." **Simon** began again, "I do not know"—but the **Centurion** interrupted him, saying, "You will find out soon enough—do not refuse." "Flog him if he refuses to go!" said a **Pharisee**. **Simon** struggled, crying, "Indeed I am innocent; I have committed no crime!" "Silence!" said the **Centurion**. **Simon** replied, "Only not by force, like this," and then beholding Christ, he said, "What is this I see? This is the holy man from Nazareth!" "Place thy shoulders here!" said an **executioner**. Then said **Simon**, "For the love of thee will I carry it. Oh, could I thereby make myself useful to thee!" **Christ**, who stood exhausted on one side, looked upon Simon, and said, "God's blessing be upon thee and thine!"

"Now forward!" said the **Centurion**; "follow thou with the beam of the cross." The **first priest**, addressing Jesus, said, "Thou canst come quickly enough now." The **third executioner**, seeing that Jesus still stood, unable to move, seized him by the neck, and shook him, saying, "See, with what consideration we treat thee! even the cross has been taken from thee." "Dost thou need anything else?" said **another** of the men. "Let him be," said the **Centurion**. "We will now halt a little, that he may recover before we ascend the hill."

While the procession halted, Veronica and the women of Jerusalem approached. **Caiaphas**, meanwhile, chafing with vexation at the delay, exclaimed, "What, still another stoppage!—when shall we come to Calvary?" **Veronica**, coming up to Christ, kneeled before him, and offering him her handkerchief, said, "O Lord, how is thy face covered with blood and sweat! Wilt thou not wipe it

Christus. [*Trocknet sein Antlitz und gibt das Tuch zurück.*] Mitleidige Seele! Der Vater wird es dir vergelten.

Frauen Jerusalems. [*Dem* Herrn *mit ihren Kleinen nahend.*] Du guter Lehrer!—Unvergesslicher Wohlthäter!—Edelster Menschenfreund, so wird dir gelohnt! Wie dauerst du mich! [*Sie weinen.*

Christus. Töchter Jerusalems! Weinet nicht über mich, sondern über euch weinet und über eure Kinder! Denn sehet! Es werden Tage kommen, an welchen man sagen wird: Glücklich die Unfruchtbaren und die Leiber, die nicht geboren, und die Brüste, die nicht gesäugt haben. Dann werden sie den Bergen zurufen: Fallet über uns! Und den Hügeln: Bedecket uns. Denn wenn das am grünen Holze geschieht, was wird am dürren geschehen?

Rachel. Ach! wie wird es uns und unsern Kindern in Zukunft ergehen?

Hauptmann. Entfernt nun das Weibervolk!

3. Henker. Was nützen eure Weiberthränen? Zurück!

2 *und* **4. Henker.** Fort mit dir auf den Todeshügel!

Volk. Frisch hinauf nach Kalvarien!

Rabbi. Geht es doch endlich einmal vorwärts?

Nathanael. Der Hauptmann ist viel zu milde.

Priester. Schont seiner nicht so sehr! [*Der Zug setzt sich wieder in Bewegung, da erscheint ein* Diener *des* PILATUS.]

VIERTE SZENE.

Diener des Pilatus. Halt! Auf Befehl des Statthalters soll der Hauptmann allsogleich bei ihm erscheinen und weitere Befehle einholen. [*Der Zug steht stille.*

Kaiphas. Was soll diess? Wozu neue Befehle? Das Todesurtheil ist gesprochen und muss unverweilt vollzogen werden.

Hauptmann. [*Streng.*] Nein, dies wird nicht geschehn, bis ich die Befehle meines Herrn werde vernommen haben. [*Zu den* Soldaten.] Ihr haltet indessen Wache und zieht mit den Verurtheilten nach Golgotha. Dann entlasst ihr [*auf* SIMON *deutend*] diesen Mann und wartet meine Ankunft ab. [*Geht mit dem* Diener. *Der Zug setzt sich wieder in Bewegung, nach der Tiefe der Mittelbühne zu.*]

Volk. [*Wild durcheinander.*] Hinauf nach Golgotha! An's Kreuz mit ihm! Heil Israel, der Feind ist überwunden! Wir sind befreit, es lebe das Synedrium!—

Johannes. Mutter, wollen wir nicht nach Bethania zurück? Du wirst den Anblick nicht ertragen können!

Maria. Wie könnte eine Mutter ihr Kind verlassen in der bittersten letzten Noth!

Kleopha. Aber es möchte dir auch selbst Leid widerfahren, wenn sie dich als seine Mutter erkennen.

Maria. Ich will mit ihm leiden, Hohn und Schmach mit ihm theilen, mit ihm sterben.

Johannes. Wenn nur die Kräfte des Leibes nicht erliegen!

Maria. Fürchte nichts! Ich habe zu Gott um Kraft gebetet, der Herr hat mich erhört. Lasst uns nachgehn.

Alle. Beste Mutter, wir folgen dir.

[*Gehen langsam dem Zuge nach.*

off?" **Jesus** took the handkerchief and wiped his face and gave it back to her saying, "Compassionate soul! the Father will reward thee for this!"

Then spoke the **women of Jerusalem**, who drew near to the Lord with their little ones, "Thou good teacher, never-to-be-forgotten benefactor, noblest friend of men, thus art thou rewarded! How we pity thee!" Then they wept. **Christ**, looking upon them in their tears, said, "Daughters of Jerusalem, weep not for me, but for yourselves and your children. For behold the days are coming in the which they shall say, Blessed are the barren and the wombs that never bare, and the paps that never gave suck. Then shall they call to the mountains, Fall on us, and to the hills, Cover us. For if they do these things in the green tree, what will be done in the dry?"

Another **woman** said, "Alas! how will it be in the future for us and our children?"

By this time the patience of the **Centurion** was exhausted, and he cried out, "Clear out now these women-folk!" The **third executioner**, pushing them roughly away, said, "What use are your women's tears? Back!" While the other **executioners** cried, as they pushed Jesus forward, "On with thee to the hill of death!" The **crowd** took up the cry and said, "Quick, forward to Calvary!" "Are we really going forward again?" said the **Rabbi**, and **Nathanael** said, shrugging his shoulders, "The Centurion is far too mild." "Do not spare him so much," said a **priest**.

The long procession was once more in motion when there appeared a servant from Pilate. This man cried "Halt!" and the procession stopped. "By command of the Governor the Centurion must appear before him as quickly as possible and receive further orders." **Caiaphas** exclaimed, "What does this mean? What new orders are required? The death sentence is pronounced and must be carried out without delay." Then said the **Centurion** bluntly, "No, this will not happen until I have received the further orders of my lord." Then, turning to the soldiers, he said, "Keep watch meanwhile and go with the condemned to Golgotha. Then dismiss this man (Simon) and await my arrival." The Centurion then went with the servant to Pilate, and the procession set forth again.

The **people** cried wildly, "Up to Golgotha, to the cross with him! Hail to Israel! The enemy is vanquished! We are free! Long live the Sanhedrin!"

Jesus looked upon his mother as the procession passed the corner of Annas's street, but spoke not.

Then said **John**, when the dolorous procession had passed, "Mother, shall we not go back to Bethany? Thou wilt not be able to bear the sight?" But **Mary** answered, "How can a mother leave her child in the last and bitterest need?" **Cleophas** objected, "But evil might befall thee, if they recognised thee as his mother." **Mary** replied, "I will suffer with him, bear scorn and shame with him; die with him!" "Only," said **John**, "if the strength of the body does not give way." "Fear not," said **Mary**, "I have asked strength of God and he has heard me. Let us go after them." All answered, "Best of mothers, we follow thee!" And they slowly followed the procession to Calvary.

XVI. VORSTELLUNG.

JESUS *auf Golgatha.*

[*Der Chor erscheint in Trauergewändern.*]

PROLOG DES SAENGERCHORES

Choragus.—*Recit.*

Auf, fromme Seelen, auf und gehet,
Von Reue, Schmerz und Dank durchglüht.
Mit mir zum Golgatha und sehet,
Was hier zu eurem Heil geschieht!
Dort stirbt der Mittler zwischen Gott
Und Sünder den Versöhnungstod.

Ach! nackt, von Wunden nur bekleidet,
Liegt er hier bald am Kreuz für dich!
Die Rache der Gottlosen weidet
An seiner Blösse frevelnd sich.
Und er, der dich, o Sünder, liebt,
Schweigt, leidet, duldet und vergeibt

Ich hör' schon seine Glieder krachen,
Die man aus den Gelenken zerrt.
Wem soll's das Herz nicht beben machen,
Wenn er den Streich des Hammers hört,
Der grausam, ach! durch Hand und Fuss
Die Nägel schmetternd treiben muss!

[*Hört man hinter dem Vorhange dröhnende, markdurchdringende Hammerschläge.*]

Nun, Seelen, kommt, zum Kreuzesstamme,
Erbarmungsvoll die Blicke lenkt
Hinauf zum milden Gotteslamme,
Das euch sein Blut und Leben schenkt.
Seht, zwischen Mördern schwebend hängt
Der Gottessohn, vom Spott umdrängt!

Wollt ihr ihm keine Thräne weihen?
Nun öffnet er den Mund und fleht
Für seine Mörder um Verzeihen,
Und spricht zu Gott sein letzt' Gebet.—
Den Speer man in die Seite stösst—
Da liegt das heilige Herz entblösst.

Wer kann die hohe Liebe fassen,
Die dieses Herz beseelt,
Das Güte gibt für alles Hassen;
Sein Leben für die Welt.
O, bringet dieser Liebe
Nur reine Herzenstriebe
Am Kreuzaltar
Zum Opfer dar.

CHAPTER XVI.

PROLOGUE.—ACT XVI.

Ye pious souls, rise up and go,
With grateful penitence aglow,
With me to Golgotha, and see
What shall be done your souls to free.
See how the Mediator dies
The atoning death of sacrifice.

Ah! see—with wounds His only covering—
He hangs for you upon the cross,
And Belial's sons, in godless triumph,
Drink in the sight of His pain and loss,
While He, whose love for sinners lives,
Is silent, suffers, and forgives.

With horror of dread the sound I hear,
The rending of joints from sockets torn.
When the strokes of the hammer reach the ear,
Where is the heart that was ever born
Sickens not at the blows that beat
The cruel nails through the hands and feet?

Come ye, and lift to the Tree of Shame,
O souls of men, your pitying eyes,
And look on the face of the gentle Lamb
Who has given His blood for you, and dies.
See, between murderers lifted up,
God's Son has drained the bitter cup.

Oh! grant ye Him no pitying tears?
Now lifts He up His voice and prays
Forgiveness on His murderers,
And His last words of prayer He says.
They thrust the spear into His side,
And forth there flows His heart's red tide.

Oh! who can know the love that lives
In this Heart now laid bare,
That kindness back for hatred gives,
And saves us from despair?
Offer this love of His
Your best heart's impulses,
His cross before,
For evermore.

Handlung.

Jesus *wird, an das Kreuz geheftet, erhoben.—Spott über ihn.—* Jesu *letzte Worte und Hinscheiden.—Vorkehrung der Juden zur Bewachung des Grabes.—Beerdigung des Leichnams* Jesu.

ERSTE SZENE.

Die Szene ist auf der Mittelbühne. Wie der Vorhang sich erhebt, werden eben die beiden Kreuze mit den Schächern *aufgerichtet.* Christus *liegt, an sein Kreuz genagelt, am Boden.* Lictoren, Henker, Hohepriester, Pharisäer, Volk; *im Hintergrunde die* heiligen Frauen *mit* Johannes, Joseph *und* Nicodemus.

Die Henker. [*Auf die aufgerichteten* Schächer *deutend.*] Mit diesen sind wir nun fertig. Jetzt muss auch der Judenkönig auf seinem Throne erhöht werden.

Priester. Nicht König! Betrüger! Hochverräther!

Hauptmann. Zuvor muss aber nach dem Befehle des Statthalters diese Aufschrift an's Kreuz geheftet werden. Faustus! Hefte diesen Schild oben an das Kreuz.

Faustus. Ein Aushängeschild! Ha, da geht es schon königlich her! [*Heftet die Aufschrift an.*

Hauptmann. Greift nun zu und erhebt das Kreuz! Nur nicht nachgelassen!

3. Henker. Auf, verdoppelt eure Kräfte! [*Sie heben.*

4. Henker. Nun gut, das Kreuz steht fest.

Hauptmann. Der peinliche Akt ist vollzogen.

Kaiphas. Und zwar trefflich vollzogen. Dank und Beifall von uns Allen!

Pharisäer. Dank und Beifall von uns Allen!

Kaiphas. Dieser Tag soll für ewige Zeiten ein Festtag sein.

Pharisäer. Ja, feierlich werde er für alle Zukunft begangen.

Annas. Und ich will nun gerne zu den Vätern hinabgehen, weil ich noch die Freude erlebt habe, diesen Bösewicht am Kreuze zu sehen.

THE CRUCIFIXION.

And when they came to Golgotha, which is, by interpretation, the Place of a Skull, they crucified him there. But first, they hanged the two thieves each on his cross, the one on the left, the other on the right. Their arms were tied over the cross by the hands, and their feet were tied with cord to the beam. But Jesus was nailed to the central cross while it yet lay with the head slightly raised upon the ground. One nail was driven through the palm of each hand, and one through the two feet, which were placed the one above the other. Jesus lay silent without moving. On his head was the crown of thorns, from which a little blood trickled over his brow. His hands and his feet bled a little, but the rest of his body was pale and colourless, a light cloth only being cast around his loins.

The **Centurion**, who had returned from **Pilate**, stood on the right of the cross giving orders. The lictors stood near the soldier on the white horse, who held on high the Roman standard with the letters S.P.Q.R. **Caiaphas**, **Annas**, and all the members of the Sanhedrin stood on the left exulting. A great crowd of sight-seers thronged the place. Among them, coming from behind the Centurion, were the holy women from Bethany with **Mary** the mother of **Jesus**, and **John**, and **Joseph** of **Arimathea** and **Nicodemus**.

Then said the **executioners** to the Centurion, "We have finished with these," pointing to the thieves. "Now must the King of the Jews be exalted upon his throne!" Which hearing, the **priests** cried angrily, "Not king! deceiver, traitor!" The **Centurion**, who held in his hand a scroll or escutcheon, said, "First, by command of the Governor, this writing must be fastened to the cross. Faustus," he added, turning to one of the hangmen named Faustus, "make fast this title over the cross." **Faustus** took the scroll from the Centurion, and going to the cross, nailed it with one hammer-stroke over the head of Jesus, saying, "Ah, an escutcheon displayed, this is right royal!" When this was done according to the command of the Governor, the **Centurion** said to the executioners, "Now, up with the cross! not carelessly, but lay hold firmly." Then two hangmen taking the cross by the arms, lifted it up so that its foot fell into the hole prepared for it. But as the cross bearing the body of Jesus was heavy the **third** hangman placed his back under it near to the feet of Jesus, saying, "Come now, all together," and so helping, raised it on high. The **fourth** then filled in the hole at the foot, saying when he finished, "All right, the cross stands firm." Then said the **Centurion**, addressing the chief priests, "The execution is accomplished." "Quite admirably so," said **Caiaphas** with radiant face. "Thanks and applause from us all!" "Yea, thanks and applause from us all!" echoed the **Pharisees**, looking up at the cross. **Caiaphas** then declared, "This shall be a feast day for ever." And the **Pharisees** said, "Yes, for all time to come it shall be kept every year with grateful jubilation." "And now," said the aged **Annas**, "now gladly will I go down to my fathers since I have lived to have the joy of seeing this wretch on the cross." And as he gazed long, as if exultingly drinking in the pleasure of satisfied vengeance, he saw, for the first time, the writing on the cross. But his old eyes could not decipher the words. Turning to **Caiaphas** he said, "The super-

Aber die Kreuzesaufschrift scheint mir ganz kurz verfasst zu sein?

Rabbi. [*Näher tretend.*] Das ist eine Beleidigung für Synedrium und Volk!

Kaiphas. Was steht geschrieben?

Aman. Rabbi hat Recht. Bei diesem kann es der Rath nicht bewenden lassen.

Rabbi. Es heisst: Jesus von Nazareth, König der Juden!

[*Die vier* Henker *lagern sich unter dem Kreuze.*

Kaiphas. [*Liest.*] Wahrhaftig, da ist die Ehre der Nation angegriffen.

Priester. Man reisse die Aufschrift herunter!

Kaiphas. Selbst dürfen wir nicht Hand anlegen. [*Zu zwei* Priestern.] Rabbi und Saras! Geht zum Statthalter und fordert im Namen des Hohen Rathes und des gesammten Volkes die Abänderung dieser Aufschrift. Er soll schreiben, dass er gesagt hat: ich bin der König der Juden. Dann stellt auch das Ansuchen, dass den Hingerichteten noch vor dem grossen Abend die Beine gebrochen und ihre Leiber abgenommen werden dürfen. [*Die Beiden ab.*

3. Henker. Nun, Kameraden, lasst uns unsere Erbschaft theilen. [*Nimmt* CHRISTI *Rock und Mantel zur Hand.*] Seht, sein Mantel giebt eben vier Theile. [*Die vier* Henker *fassen den Mantel und reissen ihn mit einem Ruck in vier Stücke.*] Aber der Rock ist nicht zusammengenäht, wollen wir ihn doch zerstückeln?

2. Henker. Nein; besser ist es, wir werfen das Loos über ihn.

1. Henker. Hier sind Würfel. Ich will gleich mein Glück versuchen! [*Wirft.*] Das ist zu wenig. Ich habe verloren.

3. Henker. [*Zu* CHRISTUS *empor.*] Wie? Wenn du am Kreuze Wunder wirken kannst, so begünstige meinen Wurf! [*Wirft.*

Die übrigen Henker. Was weiss er um uns?

4. Henker. Sollte ich nicht glücklicher sein! Fünfzehn! Bald genug. Nun versuche du es!

2. Henker. Ich muss ihn haben. [*Wirft.*

3. Henker. [*Die Würfel betrachtend.*] Achtzehn! Das ist das Beste.

1. Henker. Dein ist er, nimm ihn hin.

4. Henker. Du bist eben nicht darum zu beneiden.

Rabbi. [*Von* PILATUS *zurückkehrend.*] Unsere Gesandschaft war vergeblich. Er wollte uns nicht anhören.

Kaiphas. Hat er euch gar keine Antwort ertheilt?

Rabbi. Diese einzige: Was ich geschrieben habe, bleibt geschrieben.

Annas. [*Für sich.*] Unerträglich!

scription seems to be very short." Then the Jews drew nearer to see what was written. The hangmen seated themselves on the ground at the foot of the cross and looked up at Jesus. Then the **Rabbi**, reading the words written by Pilate, exclaimed, "That is an insult, an outrage upon the people and the Sanhedrin!" **Caiaphas** hearing him, asked, "What is written?" **Annas**, who had also looked at the inscription, said, "The Rabbi is right. The Sanhedrin cannot allow this to pass." Then said the **Rabbi**, "It is written, Jesus of Nazareth, King of the Jews!" **Caiaphas**, as if incredulous, approached the cross, and, reading it himself, started back with indignation. "Verily," he cried, "that is an affront upon the honour of our nation." "Down with it at once," cried the **priest**. But **Caiaphas** said, "We dare not touch it ourselves. But do you two," addressing the **Rabbi** and **Saras**, "hasten at once to the Governor to demand from him, in the name of the Sanhedrin, and of the assembled people, that the superscription shall be altered. Say to him, 'Write not, The King of the Jews, but that he said, I am King of the Jews.'" "We are off at once," said the **Rabbi** and **Saras**. "Stay," said **Caiaphas**, "also request from the Governor that he may order the bones of the crucified to be broken and their bodies taken down from the cross before the eve of the Passover." When the Rabbi and Saras departed on their mission, the hangmen, who had been sitting at the foot of the cross, bethought themselves, and the first, who was named **Agrippa**, standing up, said, "Now, comrades, let us divide our share." Taking the mantle of Jesus they seized each one corner, and then pulling all together, rent it into four parts.

The coat remained. **Agrippa** held it up: "The mantle has made just four pieces, shall we rip up the coat also? See, it is without seam!" "No," said **Faustus**, who had fastened the superscription over the head of Jesus; "it would be better to cast lots for it." "Look," said **Agrippa**, as he went to the foot of the cross and took up his basket: "see, here are dice!" Then the four hangmen standing at the feet of Jesus threw the dice. **Agrippa** threw them first, saying, "I will try my luck first. Alas, that is too little," he added, as he counted up the result of his throw, "I have lost." **Catiline**, the third hangman, as he rattled the dice in his hand, looked up at Jesus and said, "Hi! you up there, if you can still work miracles on the cross, give me good luck." The others shrugged their shoulders, and said, "What does he care about us?" Catiline's throw was not high. Then **Nero** said, "I ought to have better luck," and throwing the dice he counted fifteen. "Nearly enough; now, Faustus, it is your turn." **Faustus** threw the dice, saying, "I ought to get it." They all bent over to see the result. "Eighteen," cried **Catiline**, "that is the best yet." Then said **Agrippa**, "Take it," handing him the mantle, "it is thine, take it away." And **Nero** consoled himself by saying, "You are not to be envied!" Faustus gathered up the coat, and folding it up put it away.

By this time the **Rabbi** and **Saras** returned from Pilate, and coming back to **Caiaphas** they said, "Our mission was in vain. The Governor would not listen to us." **Caiaphas** indignantly asked, while the priests and Pharisees crowded around, "Did he give you no answer at all?" "This only," said the **Rabbi**, "What I have written I have written." "Intolerable!" said **Annas**. **Caiaphas** also was

Kaiphas. Welchen Bescheid gab er euch wegen des Beinbrechens?

Rabbi. Hierüber, sagte er, wolle er dem Hauptmann seine Befehle geben.

Priester. [*Zu* CHRISTUS.] So bleibt es also geschrieben: König der Juden. Ei, wenn du König in Israel bist, so steige jetzt von Kreuze herab, dass wir es sehen und an dich glauben.

2. Priester. Du, der du den Tempel Gottes niederreissest und in drei Tagen wieder aufbauest, hilf dir nun selbst!

Kaiphas. Ha, Andern hat er geholfen, sich selbst kann er nicht helfen.

Falscher Zeuge. Komm herab, du bist ja der Sohn Gottes!

Annas. Er hat auf Gott vertraut. Der rette ihn jetzt, wenn er Wohlgefallen an ihm hat.

4. Henker. Wie, hörst du nicht?

1. *und* **3. Henker.** Zeige deine Macht, erhabener Judenkönig!

Christus. [*Dessen Haupt die ganze Zeit über still gesenkt gewesen, wendet es jetzt schmerzlich.*] Vater, verzeihe ihnen, denn sie wissen nicht, was sie thun!

Der linke Schächer. [*Zu* CHRISTUS.] Hörst du? Bist du der Gesalbte, so rette dich jetzt und uns mit dir!

Der rechte Schächer. [*Zum linken.*] Auch du fürchtest Gott nicht, da du doch zu derselben Strafe verurtheilt bist? Uns geschieht Recht, denn wir empfangen den Lohn, den wir durch unsere Missethaten verdient haben—er aber hat nichts Böses gethan. [*Zu* CHRISTUS.] Herr, gedenke meiner, wenn du in dein Reich kommst.

Christus. Wahrlich, ich sage dir, heute noch wirst du mit mir im Paradiese sein.

[MARIA *und* JOHANNES *nähern sich dem Kreuze.*

Kaiphas. Hört, er thut noch dergleichen, als ob er über die Pforten des Paradieses zu gebieten hätte!

Rabbi. Ist ihm sein Hochmuth noch nicht vergangen, da er hilflos am Kreuze hängt?

Christus. Frau, sieh deinen Sohn. Sohn, sieh deine Mutter.

Maria. So sorgst du sterbend noch für deine Mutter!

Johannes. Heilig sei mir dein letzter Wille! Du meine Mutter! und ich dein Sohn!

Christus. [*Mit Zeichen des herannahenden Endes.*] Mich dürstet.

Hauptmann. Er leidet Durst und ruft um einen Trunk.

2. Henker. Geschwind will ich ihm reichen. [*Nimmt die Stange mit dem Schwamm, auf den der* Hauptmann *aus seiner Flasche giesst.* CHRISTUS *nippt an dem Schwamme.*] Hier, trinke!

much perturbed. But collecting himself he asked, "What did he order about the breaking of the bones?" "About this matter he said he would give his orders to the Centurion," answered the **Rabbi**.

Then seeing that no more could be done, the Jews began to revile **Jesus**, going up to the cross and wagging their heads and scoffing at him. **Josue**, the priest, went up first and said, "So then it remains written, King of the Jews. Behold, if thou art King of Israel, come down now from the cross, that we may see and believe." And all the Jews laughed together.

Then said **Eliezer**, "Thou that destroyest the Temple and buildest it again in three days, save thyself!" And **Caiaphas** said, "Ha! thou that savedst others, thyself thou canst not save." "Come down," cried **one of the witnesses**. "Art thou not the Son of God?" And **Annas** said, "He trusted in God; let him deliver him now if he will have him." Then cried the **hangmen**, "What! don't you hear? Show thy power, mighty King of the Jews!" And so the sport went on.

Then **Jesus**, who all this time had hung motionless and silent, raised slowly and with pain his head, which had been bowed down, and said, "Father, forgive them; they know not what they do!"

Hearing Jesus speak, the **Thief** who was crucified on his left said unto him, "Hearest thou? If thou be Christ, save thyself and us." But the **other Thief**, who was crucified on the right, answered and said, "Dost thou not fear God, seeing that thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Then, turning to Jesus, he said, "Lord, remember me when thou comest into thy kingdom!" Then **Jesus** looked upon him and said, "Verily, I say unto thee, to-day shalt thou be with me in Paradise."

"Listen to that," cried **Caiaphas**, scornfully; "he speaks as if he had power over the gates of Paradise." "What," said the **Rabbi**, "have not his pride and presumption deserted him even as he hangs helpless on the cross?" And they were wroth with Jesus.

During all this time **Mary** the mother of Jesus and **John** had been slowly approaching the cross, and now they stood immediately below **Jesus**, **Mary** on the right, **John** on the left. Then **Jesus**, beholding them, said to **Mary**, "Mother, behold thy son!" And slowly and with difficulty turning his head to see **John**, **Jesus** added, "Son, behold thy mother!"

Then **Mary** cried in ecstasy of love and adoration, "Even in dying Thou carest still for thy mother!" And **John**, tenderly supporting Mary, but looking above to Jesus, exclaimed, "Thy last request is sacred to me!" And then to Mary he said, "Thou my mother, I thy son."

Then **Jesus**, in a hollow voice, cried hoarsely, "I thirst."

The **Centurion** hearing him, said, "He thirsts and calls for drink." Then said **Faustus**, "I will reach him some at once." Then, taking the reed with the sponge, he filled it with vinegar and passed it to the Centurion, who, taking a small phial from his dress, poured hyssop on the sponge. Faustus then reached the sponge up to the lips of Jesus. But Jesus turned away his head and would not drink. "Here, drink," said **Faustus**. "What, wilt thou not?" and seeing that Jesus would not touch the sponge, he took it away.

Christus. [*Mit dem Ausdrucke des höchsten Leidens.*] Eloi, Eloi, lama sabachtani!

Pharisäer *und* **Volk.** Seht, er ruft den Elias.

Kaiphas. Nun, wir wollen sehen, ob Elias komme, ihn herabzunehmen.

Christus. [*Wiederholt tief aufathmend.*] Es ist vollbracht! Vater, in deine Hände empfehle ich meinen Geist. [*Neigt langsam das Haupt und stirbt. Man hört Getöse, es wird finster.*]

Priester *und* **Volk.** Welch' fürchterliche Erschütterung! Hört ihr das Gekrache der einstürzenden Felsen? Wehe uns!

Hauptmann. Wahrlich, dieser Mann war ein Gerechter!

Soldaten. Die Gottheit selbst gibt ihm Zeugniss durch diese Schrecken der Natur.

Hauptmann. Diese Geduld in den heftigsten Leiden, diese edle Ruhe, dieser laute, fromme Ruf zum Himmel im Augenblicke vor seinem Hinscheiden—das lässt etwas Höheres ahnen. Wahrlich, er ist ein Gottessohn!

Volk. Kommt, Nachbarn, ich bleibe nicht mehr an diesem Orte des Schreckens. Lasst uns nach Hause gehen. Gott sei uns gnädig!

Andere. [*An die Brust schlagend.*] Allmächtiger! Wir haben gesündigt!

[*Das* Volk *zerstreut sich mit Zeichen von Angst und Reue.*

Tempeldiener. [*Kommt eilends.*] Hohepriester und gesammter Rath! Im Heiligthume hat sich ein schrecklicher Auftritt ereignet. Ich zittere an allen Gliedern.

Kaiphas. Was ist es, doch nicht der Tempel. . . .

Annas. Eingestürzt?

Diener. Das nicht, aber die Scheidewand de Tempels ist mitten entzwei geborsten. Ich eilte schwankenden Fusses her, und fürchtete, es spalte sich die ganze Erde bei der Erschütterung.

Priester *und* **Pharisäer.** Schrecklich!

Kaiphas. [*Auf den todten* JESUS *deutend.*] Das hat uns dieser Bösewicht durch seine Zauberkünste angethan! Gut, dass er aus der Welt ist, sonst brächte er noch alle Elemente in Unordnung.

Priester *und* **Pharisäer.** Fluch dem Verbündeten des Belzebub!

Kaiphas. Lasst uns eilends heimgehn und sehen, was sich ereignet hat, dann wollen wir sofort hieher zurückkehren. Denn ich habe keine Ruhe, bis ich gesehen habe, dass diesem Menschen die Gebeine zerschlagen sind und sein Leichnam in die Grube der Missethäter hinabgeworfen ist.

[*Die* Priesterschaft *ab.*

ZWEITE SZENE.

Nicodemus. [*Zu* JOSEPH VON ARIMATHIA.] So soll denn der heilige Leichnam des Gottgesandten so schrecklich verunehrt, in die Grube der Missethäter geworfen werden?

Then **Jesus** cried in agony, "Eli, Eli, lama sabachthani!"

But those hearing him did not understand, but imagined he cried for Elias.

"Hark!" said they; "he crieth for Elias."

Then **Caiaphas** laughed and said, "Let be, let us see whether Elias will come to save him."

Then **Jesus**, raising his head with a great effort to heaven, and breathing heavily, cried with a loud voice and said, "It is finished. Father, into thy hands I commend my spirit!"

And as Jesus spoke these words his head fell forward on his breast and he gave up the ghost. Then there was a great earthquake and thunder and lightning, and a great darkness, at which all were astonished.

The **priests** and the **people** cried out saying, "What a dreadful earthquake. Do you hear the crash of falling rocks? Woe, woe be to us!" But the **Centurion** said, "Certainly this was a righteous man." Another **soldier** replied, "God himself bears him witness by these convulsions of nature." The **Centurion** said, "Oh, his patience in the worst agony, his noble calm, this last loud cry to heaven at the moment before death, all betoken his divine origin. Verily he is a son of God!"

The people in alarm departed. "Come, neighbours," said **Oziel**; "I will remain no longer in this terrible place." "Yes," cried **Helon**, "let us go home, and may God have mercy on us!" And others, smiting their breasts, cried, "Almighty God, we have sinned! Forgive us."

And so it came to pass that no one remained round the cross but the holy women and John, and the friends of Jesus, with the hangmen.

The chief priests and the rulers still stood together marvelling, near the cross of the repentant thief, when suddenly a **Temple servant** came rushing into their midst, breathless with haste.

"High priests and assembled Council!" he exclaimed, "a fearful thing has occurred in the Holy Place! I tremble in every limb!" "What is it?" cried **Caiaphas** in alarm. "Not the Temple!" "Has it fallen?" said **Annas**. "No," said the **servant**, "not that, but the veil of the Temple has been rent in twain from the top to the bottom. I hastened hither with staggering feet and feared the whole world was bursting asunder with the shock." "Dreadful!" exclaimed the **priests** and **Pharisees**, throwing up their hands. But **Caiaphas** said, "It is that wretch who has done this by his magic arts. What a blessing it is that he is out of the world! Otherwise he would bring all the elements into disorder."

Then all the **priests** and **Pharisees** raised up their voices and cried, shaking their fists against Jesus, "Cursed be the ally of Beelzebub!"

"Now," said **Caiaphas**, "let us hurry home and see what has happened; then we will come back at once. For I cannot rest till I have seen this fellow's bones broken and the corpse flung into the grave of the transgressors."

When Caiaphas and Annas and all the rulers of the Jews had departed, **Nicodemus** said to **Joseph of Arimathea**, having overheard the parting words of **Caiaphas**, "Shall the holy body of the Son of

Joseph. Freund, höre meinen Entschluss. Ich gehe geraden Weges zu Pilatus und will ihn herzlich bitten, dass er mir die Leiche Jesu schenke. Diese Gnade wird er mir nicht versagen.

Nicodemus. Thue das, Freund! Ich will Gewürze bringen, ihn einzubalsamiren. [*Gehen ab.*

Hauptmann. [*Zu den* heiligen Frauen.] Fürchtet euch nicht, gute Frauen. Es darf euch kein Leid geschehen.

Magdalena. [*Das Kreuz umfassend.*] O, liebster Lehrer, mein Herz hängt mit dir am Kreuze!

Diener des Pilatus. [*Eintretend zum* Hauptmann.] Auf Befehl meines Herrn sollen den Gekreuzigten die Beine zerbrochen und dann ihre Leichname abgenommen werden. Vor Anbruch des grossen Abends muss alles vorüber sein.

Hauptmann. Sogleich wird es geschehn. Leute, brechet zuerst diesen Zweien die Gebeine!

3. Henker. Kommt, lasst uns das Geschäft schnell vollbringen!

2. Henker. Schlag zu, dass er sterbe!

3. Henker. [*Der auf einer Leiter zum rechten* Schächer *emporgestiegen und mit vier Keulenschlägen ihm die Beine gebrochen.*] Dieser erwacht nicht mehr!

4. Henker. [*Steigt zum linken* Schächer *empor.*] Den andern will ich aus der Welt hinausbefördern.

Maria. [*Schaudernd.*] Ach Jesus, man wird doch mit deinem heiligen Leibe nicht so grausam verfahren?

4. Henker. [*Zum linken* Schächer.] Rührst du dich nicht mehr? Nein, er hat seinen Lohn.

Magdalena. [*Da der* Henker *mit der Keule auf* CHRISTUS *losgeht.*] Ach, schonet doch, schonet doch!

3. Henker. [*Zu* CHRISTUS *aufblickend.*] Er ist schon verschieden, das Brechen der Gebeine ist nicht mehr nothwendig.

2. Henker. Damit wir seines Todes ganz sicher sind, will ich ihm mit der Lanze das Herz öffnen.

[*Sticht* JESUS *in die Seite, das Blut quillt hervor.*

Die heil. Frauen. Ach.

Magdalena. O Mutter! Dieser Stich ist auch durch dein Herz gedrungen!

Hauptmann. Nun nehmt die Leichname von den Kreuzen!

1. Henker. Wohin denn mit Ihnen?

Hauptmann. Wie es Vorschrift ist, in die Grube der Verbrecher.

Maria. Welch ein Wort! das auf's neue mein Herz verwundet.

4. Henker. Leitern her! Die werden bald abgenommen sein.

God be delivered over to such dishonour as to be flung into the grave of the 'Evil-doers'?" "Listen, friend," said **Joseph**, "what I have decided to do. I will go straightway to Pilate, and will implore him to give me the body of Jesus. He can hardly refuse me this favour." "Do so, by all means," said **Nicodemus**. "Hasten hither and I will bring the spices to embalm him." They having departed, the holy women, trembling, drew round the cross. "Fear not, good women," said the **Centurion**, "no harm shall happen to you."

Then **Mary Magdalene** clasped the cross with both her arms, pressed it to her breast, and cried through her tears as she looked up at the silent and lifeless form above, "O! dearest Master, my heart hangs with thee on the cross!"

Then entered a **servant of Pilate**, and, addressing the Centurion, said unto him, "This is the command of my lord: Break the legs of the crucified, and take down their bodies. Everything must be over before the eve of the Passover begins."

The **Centurion** said, "It shall be done at once. Men, first break the legs of these two." **Catiline** said, "Come, let us put this business through without further delay." Then the hangmen took ladders and placed them against the crosses of the thieves. **Catiline**, seizing a strong club, then mounted the ladder against the cross on the right hand. "Strike," said **Faustus**, "so as to kill him." Then Catiline smote the penitent thief heavily over each of the thighs and then across the shoulder bone. As the blow fell the man's head fell forward, and he gave up the ghost. "There," said **Catiline**, "he wakes no more." In like manner did **Nero** to the thief on the left hand, saying, "I will hasten the other out of the world." When the blows were falling upon the body of the thief, **Mary** the mother of Jesus, who had watched with terror the blows of the hangmen, cried out, shuddering, "O my Son, they will surely not deal so cruelly with thy holy body!" **Nero** called out to the thief, "Movest thou no more? No, thou hast had enough. I have given thee thy wages." Then coming down from the ladder, they made ready to break the legs of Jesus.

But as the hangman approached the foot of the cross with the ladder and the club, **Mary Magdalene** sprang before him, and, thrusting him back with her slender arm, cried piteously, "Oh! spare him! spare him!" Then **Catiline**, looking up at Jesus, said: "Behold! he is already dead. There is no need, therefore, to break his legs." "But," said **Faustus**, "in order to make sure, I will pierce his heart with a spear." Then, grasping a lance, he thrust it into the right side of Jesus, and forthwith there spurted out blood and water. John, who was looking up with the holy women, shuddered as the spear entered the side of Jesus. **Mary Magdalene**, turning to Mary, said: "Oh, mother, that thrust has pierced thy own heart also." Then said the **Centurion**: "Now take down the bodies from the crosses!" "Where," said **one of the hangmen**, "shall we put them?" The **Centurion** replied: "As ordered, into the grave of the malefactors." Then said **Mary**, with a terrible sob: "What a word—it pierces my heart anew!" "Ladders here," said the hangmen, "we shall soon have them down." Then the hangmen unfastened the cords which bound the thieves to their crosses, and,

Magdalena. [*Zum* Hauptmann.] So dürfen wir unserm Freunde nicht einmal die letzte Ehre erweisen?

Hauptmann. Es steht leider nicht in meiner Macht, euren Wunsch zu erfüllen.

2. Henker. [*Zum ersten, der auf der Leiter steht.*] Steige nur zu, ich will halten.

3. Henker. Und jenen will ich besorgen. [*Steigt hinauf.*

DRITTE SZENE.

Die Priesterschaft *kehrt auf Golgotha zurück.*

Kaiphas. [*An der Spitze der* Priester *heränkommend.*] Desto angenehmer wird es uns sein, den Leichnam des Bösewichtes in die Schandgrube werfen zu sehen, nachdem wir die Verwüstung geschaut haben, die er im Tempel angerichtet hat.

Annas. Es würde mir Augenweide sein, seine Glieder von wilden Thieren zerrissen zu sehen.

Kaiphas. Seht, sie werden schon herabgenommen. Da werden wir unser Verlangen sofort erfüllt sehen.

Diener des Pilatus. [*Mit* JOSEPH VON ARIMATHIA *eintretend, zum* Hauptmann.] Der Statthalter hat mich gesendet, dich zu fragen, ob Jesus von Nazareth wirklich schon verschieden sei, wie ihm dieser Mann hier berichtet hat.

Hauptmann. Es ist so, sieh selbst. Zur vollsten Sicherheit wurde ihm auch noch mit der Lanze das Herz durchbohrt.

Diener. So habe ich den Auftrag, dir zu melden, dass dessen Leichnam diesem Manne vom Statthalter als Geschenk überlassen sei. [*Ab.*

Die heil. Frauen. O tröstliche Nachricht!

Rabbi. [*Gegen* JOSEPH VON ARIMATHIA.] Der Verräther der Synagoge! Da hat er wieder Schleichwege gemacht!

Annas. Und unsere Freude verdorben!

Kaiphas. [*Zum* Hauptmann.] Jedoch gestatten wir nicht, dass er anderswo, als bei den Missethätern, beigelegt werde.

Hauptmann. Da der Leichnam diesem Manne geschenkt ist, so versteht es sich von selbst, dass er ihn bestatten kann, wie und wo er will. Das leidet keine Einrede. [*Zu den* Soldaten *und* Henkern.] Leute! unser Geschäft ist beendet, wir wollen zurückkehren. [*Ab.*

Annas. [*Zu* JOSEPH VON ARIMATHIA.] Du beharrst also auf deinem Starrsinn! Schämst du dich nicht, einen hingerichteten Verbrecher noch in seinem Leichnam zu ehren!

Joseph. Den Tugendhaftesten der Menschen, den gottgesandten Lehrer, den unschuldig Gemordeten ehre ich.

Nicodemus. Neid und Stolz waren die Triebfedern seiner Verurtheilung. Der Richter selbst musste seiner Unschuld Zeugniss geben, er schwor es, dass er kein Theil haben wolle an seinem Blute.

mounting the ladder, received their bodies in their arms and bore them away.

While they were busy **Mary Magdalene** went to the Centurion, and said unto him, "May we not even pay the last honours to our friend?" "Alas," said the **Centurion**, "it is not within my power to permit this."

Then came back Caiaphas and Annas and all the rulers of the Sanhedrin from the Temple to Golgotha. **Caiaphas**, speaking as they approached, said, "It will be all the more delightful to see the body of this evildoer cast into the pit of shame, because we have witnessed the destruction he has brought to pass within the Temple." **Annas** answered, "What joy it would be if my eyes could see him torn limb from limb by wild beasts!" "Ha," said **Caiaphas**, as they saw the hangmen bearing off the bodies of the thieves, "they are already being taken down. Now we shall soon see our ardent desires fulfilled."

Hardly had Caiaphas and the priests approached the cross, when from the other side there came Joseph of Arimathea and with him a servant of Pilate. The **servant** said to the Centurion, "The governor has sent me to inquire of thee whether it can really be true that Jesus of Nazareth is already dead, as this man has informed him?" "It is so, indeed," replied the **Centurion**, pointing to the cross, "look for yourself. Besides, for complete certainty, his heart has been thrust through with a lance!" "Then," said the **servant**, "I have orders to inform you that the body is to be delivered over to this man, as a gift from Pilate." And having said this he departed.

"Oh, blessed tidings!" cried the **holy women** still gathered together around the foot of the cross. But the Jews, hearing the message, waxed furious, and the **Rabbi**, speaking of Joseph, said to the chief priests and rulers, "The traitor of the Synagogue, he has foiled us again." "And spoiled our triumph," said **Annas**. But **Caiaphas** would not submit, and said, haughtily, "We shall not tolerate it that his body shall be laid anywhere else than in the grave of the transgressors."

The **Centurion** replied, "As the body is given to this man, it is obvious that he can bury it where and how he will. There is no disputing that."

Then said he to the soldiers and executioners, "Men, our work is done. We will return."

Then the hangmen gathered up their basket and their cord, their dice, and the fragments of Christ's mantle, and departed. With them went the Centurion and his band, leaving Caiaphas and the Jews face to face with the holy women and their friends at the foot of the cross. The Jews were exceeding wroth, and raged among themselves against the Centurion. **Annas** cried out to **Joseph of Arimathea**, "Dost thou still persist in thy headstrong obstinacy? Art thou not ashamed to do honour to the very corpse of an executed malefactor?" **Joseph** replied, "I, indeed, honour this noblest of men, the teacher sent from God, whom, being innocent, you have murdered." And **Nicodemus** added, "Envy and pride were the motives of his condemnation. The judge himself was forced to bear witness to his innocence, and swore he would have no part in his death."

Kaiphas. Der Fluch des Gesetzes wird euch, ihr Feinde unserer Väter, zu Grunde richten!

Rabbi. Ereifere dich nicht, Hoherpriester, sie sind mit Blindheit geschlagen.

Kaiphas. Verflucht seid ihr vom ganzen Rathe. Eurer Würde beraubt, sollt ihr's nicht mehr wagen, in unserm Kreise zu erscheinen!

Nicodemus. Das wollen wir auch nicht mehr.

Annas. [*Mit den* Priestern *nach vorne tretend.*] Da der Leichnam in den Händen seiner Freunde ist, so müssen wir auf unserer Hut sein, denn dieser Verführer hat bei seinen Lebzeiten gesagt, er werde nach drei Tagen wieder erstehn.

Rabbi. Wie leicht könnte da dem Volke ein neuer Betrug gespielt, uns aber neue Verlegenheit bereitet werden! Seine Jünger könnten ihn heimlich entwenden und dann die Sage verbreiten, er sei erstanden.

Kaiphas. Dann wäre der letzte Irrthum ärger als der erste. Lasst uns daher sogleich zu Pilatus gehen und bei ihm um Mannschaft nachsuchen, damit das Grab bis zum dritten Tage bewacht werde.

Annas. Ein kluger Gedanke!

Rabbi. Ja, so werden ihre Pläne vereitelt werden.

[*Die* Priesterschaft *ab.*

VIERTE SZENE.

Kreuzabnahme und Begräbniss.

Magdalena. Sind sie endlich fort, die Wüthenden! Tröste dich, geliebte Mutter! jetzt sind wir allein mit unseren Freunden, das Gespötte und die Lästerungen sind verstummt und heilige Abendstille umfängt uns.

Maria. O meine Freundinnen! Was mein Jesus litt, hat dies Mutterherz mitgelitten. Nun hat er es vollbracht, er ist eingegangen in die Ruhe des Vaters. Ruhe und Tröstung vom Himmel sind auch eingekehrt in meinem Herzen.

Magdalena. Er ist uns nicht für immer entrissen, er hat es uns versprochen. Sein Wort ist Wahrheit.

Maria. [*Zu den mit der Kreuzesabnahme beschäftigten Männern.*] Edle Männer! Bringt mir bald den Leichnam meines lieben Kindes!

Salome. Gefährtinnen, kommt, beritet diese Leinwand zu seinem Empfang. [*Sie setzen* MARIA *auf einen Stein und breiten Leinwand zu ihren Füssen.*]

Magdalena. Mutter, willst du nicht auf diesem Sitze ein wenig ruhen, bis wir ihm sein Lager zubereiten?

Joseph. [*Den Leichnam* JESU *auf seine Schulter nehmend.*] O süsse, heilige Bürde, komm' auf meine Schultern!

[*Trägt den Leichnam herab.*

Then said **Caiaphas**, furiously, "The curse of our law will destroy you, ye enemies of our fathers!" The **Rabbi** said, "Do not excite thyself about them, O High Priest; they are smitten with blindness." But **Caiaphas**, refusing to be silent, cried, "Cursed are ye by the whole Council. Deprived of all your honours, never more shall you dare to take your seats in our midst." "Neither do we desire to do so," said **Nicodemus**. Then said **Annas**, "As the body is now in the hands of his friends, we must be on our guard, for this deceiver while he was yet alive, said that in three days he would rise again."

The **Rabbi** said, "They could easily practise a new deception on the people and make fresh trouble for us. His disciples might take his body away secretly and then give out that he had risen from the dead." "In that case," said **Caiaphas**, "the last error would be worse than the first. Let us therefore go at once to Pilate and ask him for a guard of soldiers to keep watch over the grave till the third day." "A prudent thought!" cried **Annas**, and the **Rabbi** added, "Thus their schemes will be foiled." Then they departed to go to Pilate.

His enemies, having left **his friends** alone round the cross, **Nicodemus** and **Joseph of Arimathea** set about taking down the body of Jesus. Bringing the ladders, **Joseph** mounted on the shorter one that was placed in front, while **Nicodemus** ascended the longer one behind. **Joseph** had with him a roll of linen so long, that after putting it round the body of Jesus, the ends, hanging over the cross, reached to the ground, where they were held by **Simon of Bethany** and **Lazarus**. Then after taking off the crown of thorns, **Nicodemus** took the pincers and began to pull out the nails from the hands of Jesus and bent the stiffening arms lovingly away from the Cross. While they were thus engaged the Magdalen and Mary talked together. "At last," said **Mary Magdalene**, "the madmen have departed! Be comforted, beloved mother, now we are alone with our friends; the mockery and blasphemy are past, and a holy evening stillness surrounds us." **Mary** said, "O my friends! What my Jesus suffered, this mother's heart suffered with him. Now he has finished his work and entered into the rest of his Father. Peace also and trust from heaven fills my soul." **Magdalene** comforted her, saying, "He is not taken from us for ever; that he promised." "Oh, noble men!" said **Mary** to **Joseph** and **Nicodemus**, "make haste and bring me the body of my beloved son." The Magdalen said, "Mother, wilt thou not rest a little here, while we prepare his resting-place?" Then seating herself on a stone a little to the right of the cross, **Mary** waited while her friends made ready to receive the body of Jesus. "Come, my companions," said **Salome**, "and help me to prepare the winding sheet to receive the body." They spread the linen on the ground at Mary's feet, placing one end upon her lap.

By this time **Nicodemus** had extracted the second nail which was in the left hand, and Joseph had taken the nail from the feet of Jesus. Then **Simon** and **Lazarus**, holding the ends of the linen roll, slowly lowered the body into the arms of Joseph of Arimathea. "Oh, come!" said **Joseph**, "thou sweet and holy burden; let me take thee upon my shoulders." Then with the body of Jesus resting upon his shoulders Joseph began to descend the ladder. **Nicodemus**

Nicodemus. [*Die Arme zum Empfang des Todten ausbreitend.*] Komm', heiliger Leichnam meines einzigen Freundes! Lass' dich umarmen! [*Der Leichnam wird an* MARIENS *Schoss gelehnt*]. Wie hat die Wuth deiner Feinde dich zerfleischt!

Johannes. Hier soll der beste Sohn nochmals im Schosse der besten Mutter ruhen.

Maria. O mein Sohn, wie ist dein Leib mit Wunden bedeckt!

Johannes. Mutter, aus diesen Wunden floss Heil und Segen für die Menschheit.

Magdalena. Sieh', Mutter, Himmelsfriede ruht auf dem erblassten Angesichte.

Nicodemus. Lasst uns ihn salben und in diese neue Leinwand einwickeln.

Joseph. In mein neues Grab soll er gelegt werden, das ich mir in der Felsengrotte meines Gartens habe zubereiten lassen.

Salome. Bester Meister! Noch eine Thräne der Liebe auf deinen entseelten Leib!

Magdalena. O lasst mich nochmals die Hand küssen, die mich so oft gesegnet!

Johannes. Wir werden ihn wiedersehn!

Joseph. [*Zu* NICODEMUS.] Du hilf mir, ihn in den Garten hintragen.

Nicodemus. Ich Glücklicher, der ich die Hülle des Gottgesandten zur Ruhe senken darf. [*Sie tragen den Leichnam zum Grabe.*

Johannes. Lasst uns folgen dem lieben, dem göttlichen Freund!

Maria. Es ist der letzte Dienst, den ich meinem Jesus erweisen kann. [*Alle folgen. Man sieht nun im Hintergrunde das Grab.*

XVII. VORSTELLUNG.

Die Auferstehung.

Tenor.

Ruhe sanft nun, heil'ge Hülle.

Solo.

Ruhe in des Grabes Stille
Von den Leidensmühen aus.

Chor.

Ruhe sanft im Schoos der Erde
Dis du wirst verkläret sein,
Der Verwesung Opfer werde
Nie dein heiliges Gebein.—
Christen, senkt am Pilgerstabe
Hin das Haupt in Ehrfurcht still;
Denn ihr steht am heil'gen Grabe
Dessen, der statt gold'ner Gabe
Nur ein Herz voll Einfalt will.

had already come down and awaited him at the foot of the cross. Spreading out his arms to receive the body of Jesus, he said, "Come, thou holy body of my only friend, let me embrace thee." Then they carried the body of Jesus and placed it on the linen winding sheet that was prepared for it on his mother's lap. **Nicodemus**, looking at the wounds, sighed, "How the rage of thy enemies hath torn thy flesh!"

"Now," said **John**, "the best of sons rests once more on the bosom of the best of mothers." **Mary** looked down upon the pale, blood-spotted face of Jesus, and then, sighing heavily, she said, "O, my Son, how is thy body covered with wounds." "Mother," said **John**, "from these wounds flowed salvation and blessing for mankind." "See, mother," said the **Magdalen**, who stood on her right hand, "how the peace of heaven rests in death upon his face." Then said **Nicodemus**, who had brought some ointment, "let us anoint him, and then wrap him in this new linen." He then poured the ointment into all the wounds on the body of Jesus. "He shall be laid," said **Joseph of Arimathea**, "in my new grave which I have prepared in the rock in my garden." But before they could fold him in the winding sheets, **Salome** came near, and, kneeling, raised to her lips the pierced left hand of Jesus, saying, "Oh, best of Masters! One more loving tear upon thy lifeless body." Then came the **Magdalen** on the right hand, and, kneeling down, stooped low and kissed the right hand, saying, "Oh, let me once more kiss the hand which has so often blessed me." Then said John, "We shall see him again!"

"Help me," said **Joseph** to Nicodemus, "to bear him into the garden." "Blessed am I," said **Nicodemus**, "that I may lay to rest the remains of him who was sent from God." Then, taking up the body, they bore it away. Then said **John** to Mary and the other women, "Let us follow the dear, the divine friend." "It is the last honour," said **Mary**, "that I can do my Jesus."

CHAPTER XVII.

ACT XVII.

Tenor.

Softly rest now, sacred body.

Solo.

Rest in peace from pain and labour
In the stillness of the grave.

Chorus.

Softly rest within earth's bosom
Till that Thou art glorified;
Never shall Thy flesh corruption
See, though Thou like us hast died.
Christians, low in adoration
Bow your heads as here ye stand:
By His grave ye have your station,
Who for gifts of consecration
Doth a simple heart demand.

ERSTE SZENE.

Garten mit der Felsengrotte. TITUS, PEDIUS, RUFUS, KAJUS. *Am Felsenhügel um das Grab her sitzend oder liegend.*

Kajus. [*Der bisher im Schlafe gelegen, erwachend.*] Brüder! ist die Nacht nicht bald vorüber?

Titus. Bald! Schon fängt der Himmel an, im Osten sich zu röthen. Ein herrlicher Frühlingstag lacht uns entgegen.

[*Erdbeben.*

Pedius. [*Aufspringend.*] Unsterbliche! welch fürchterlicher Erdstoss!

Rufus. Die Erde spaltet sich! [*Blitz und Donner.*

Titus. Hinweg vom Felsen! Hinweg! er wankt! er stürzet ein!

[*Ein* Engel *stösst den Stein veg;* CHRISTUS *ersteht.*

Pedius. Ihr Götter! Was seh' ich.

Titus. Ich erblinde! Ach! ein Feuer vom Himmel hat mich ergriffen!

[*Sie stürzen nieder, die einen auf die Knice, sich das Angesicht verhüllend; die andern neigen das Haupt bis zur Erde.*]

Kajus. [*Ueber eine Weile—noch auf den Knieen.*] Brüder! was ist uns begegnet!

Rufus. Keinen Augenblick will ich hier länger bleiben.

Titus. [*Aufsehend.*] Die Erscheinung ist verschwunden. [*Nimmt seine Waffe und steht auf.*] Brüder! fasset Muth! wir haben nichts zu befürchten, denn wir haben nichts Unrechtes gethan.

[*Alle erheben sich.*

Titus. [*Die sich dem Grabe genähert hat.*] Seht her! der Stein ist abgewälzt vom Grabe. Das grab ist offen.

Kajus. [*Am Eingange des Gartens.*] Und die Gartenthür versperrt.

[*Alle gehen zum Grabe.*

Rufus. [*In die Höhle hineinsehend.*] Ich sehe keine Leiche mehr.

Pedius. [*Geht weiter hinein.*] Hier liegt noch die Leinwand, die der Leiche zur Hülle diente. Er ist aus dem Grabe.

Titus. Er muss erstanden sein. Es kam kein Mensch herein.

Rufus. So ist geschehen, was die Priester befürchteten.

Titus. Er hat sein Wort erfüllt.

Pedius. Lasst uns eilen und den Pharisäern melden, was geschah.

Alle. Das wollen wir. [*Sie gehen zu* ANNAS, *Seite ab.*

SCHLUSS-VORSTELLUNG.

PROLOG.

Er ist erstanden! Jubel ihr Himmlischen!
Er ist erstanden! Jubel ihr Sterblichen!
Der Löwe aus dem Stamme Judas
Er hat der Schlange den Kopf zertreten.

Fest steht der Glaube! Freudige Hoffnung
Weckt in unserer Brust das Vorbild und Unterpfand
Auch unserer künftigen Auferstehung—
Rufet im Jubelton, Halleluja!

THE RESURRECTION.

On the morning of the third day since Jesus had been crucified, before the sun had arisen, the four soldiers who were appointed to watch the grave sat outside the tomb where the body of Jesus had been laid. One of them awaking, cried, "Brothers, is not the night nearly over?" Then said **Titus**, "The sky is already reddening in the east; a beautiful Spring day is beginning to dawn."

Hardly had he said these words when there was a great earthquake. **Pedius**, springing up, exclaimed, "Immortal gods! what a fearful shock." "The earth is splitting!" cried **Rufus**. Then there was a peal of thunder. **Titus** called out, "Away from the rock! it is tottering—it is falling!" and the stone which had been rolled up into the mouth of the sepulchre fell down with a crash.

Jesus arose. For a moment he appeared at the mouth of the sepulchre, radiant in white apparel, while the **Watch** fell on their faces to the ground, crying out, "Ye gods, what do we see? A fire from heaven is blinding my eyes!" **Jesus** then passed out through the door of the sepulchre, and went down the garden out of sight.

After a while the **soldiers**, who were lying prostrate on the ground, said to each other, "Brother, what has happened to us?" Then said **one of the soldiers**, "I will not stop here another moment." But **Titus**, looking up, said, "The apparition has vanished;" and grasping his spear, he rose to his feet, saying, "Brothers, take heart! we have nothing to fear as we have done no wrong." They then stood up and saw the open door of the sepulchre, from which the stone had fallen. Then said **Titus**, "The stone is rolled away from the grave. The grave is open." "Yes," said **another**, "and the garden door is bolted." Then they went with fear and trembling to the door of the sepulchre, and **one**, looking in, said, "I do not see the corpse." Then **another**, going farther inside, said, "Here is the linen cloth lying, in which the body was wrapped. He has gone out of the grave." **Titus** said, "He must have risen again, as no one came into the garden." Then said the **third soldier**, "It has happened thus, as the priests feared." And **Titus** answered, "He has fulfilled his word!" "Now what shall we do," said **the soldiers**. "There is nothing else to be done," said **one**, "excepting to hasten to the Pharisees, and tell them what has happened." **All** replied at once, "That we will," **and they hastened away.**

CONCLUDING ACT.

PROLOGUE.

He is risen! Heavenly ones, rejoice!
He is risen! Mortals, raise your voice,
For Juda's lion, who was dead,
Lives, and has crushed the serpent's head.

Firm stands our faith,—and hope the joyfullest
Is by this pledge awakened in our breast—
Of our eternal life to be—
Cry "Hallelujah," gloriously.

Wir sahen einziehn ihn in Jerusalem,
In Demuth, ach, zur tiefsten Erniedrigung
Nun lasst uns schauen, ehe wir scheiden
Des triumphirenden Siegesfeier.

Jetzt zieht er ein zur höchsten Verherrlichung
Voll Majestät ins neue Jerusalem,
Wo er wird Alle um sich sammeln
Die er erkauft hat mit seinem Blut.

Von diesem Anblick freudig ermuthigt
Kehrt heim, o Freunde, innigster Liebe voll
Für den der bis zum Tod euch liebte
Und noch im Himmel euch ewig liebt.

Dort wo es tönt, das ewige Siegeslied,
Lob sei dem Lamm welches getödet ward!
Um unsern Heiland dort vereint
Werden wir Alle uns wiedersehen

HALLELUJA.

Ueberwunden—überwunden
Hat der Held der Fiende Macht,
Todt—hat Leben er gefunden
In der düstern Grabesnacht.
Singet ihm in Jubelpsalmen!
Streuet ihm des Sieges Palmen!
Auferstanden ist der Herr!
Jauchzet ihm, ihr Himmel zu!
Preis den Sieger, Erde du!
Halleluja Dir, Erstandner.
Anbetung bringt dem Heiland dar,
Dem Lamme, das getödtet war!
Halleluja!
Das, schreitend aus dem Grab hervor,
Zum Leben siegreich steigt empor.
Halleluja! Halleluja!

Ueberwunden—überwunden (wie oben).

Preis Ihm, dem Todesüberwinder,
Der einst verdammt auf Gabbatha
Preis Ihm, dem Heiliger der Sünder,
Der für uns starb auf Golgatha.
Lasst uns den Kranz dem Sieger bringen,
Der auferstand und ewig lebt!
Lasst hell das neue Lied erklingen,
Dass Freude durch die Welten bebt.

"Lös' die Siegel, Herr! vom Buch,
Oeffne es—das ist Dein Recht!"
Frei sind wir vom alten Fluch
Und ein priesterlich Geschlecht.

We saw Him enter once Jerusalem,
In lowliness—no crown or diadem—
Before we part, now let us see
The triumph of His victory.

Into His highest glory now He goes:
The New Jerusalem in beauty glows,
There will He gather round Him all
His blood hath rescued from the fall.

Strengthened with joy and courage by this sight,
Go home, friends, full of love for Him, whose might
Of love has rescued you from death
And still, in heaven, cherisheth.

There when it sounds,—the everlasting strain
Of victory—"Praise the Lamb, who once was slain,"
Gathered round Him who vanquished pain,
We all one day shall meet again!

HALLELUJAH CHORUS.

Overcome, yea, overcome
Has our Hero-Lord the might
Of his foes, and from the gloom
Of the grave brought life and light.
Sing to Him in joyous psalms,—
Strew before Him victory palms!
Risen, risen is the Lord!
Cry, ye Heavens, to Him in praise,
Earth! the victor-anthem raise,
Hallelujah! Thou Adored!
Oh! worship Him! we cry again,
Worthy the Lamb that once was slain!
Hallelujah!
Who, rising from the darksome earth,
Ascends unto His place of birth,
Hallelujah! Hallelujah!

Oh! praise the Victor over death,
Who was condemned on Gabbatta,
Praise Him who sinners ransometh,
And died for us on Golgotha.
Let us, the crown of victory bringing
To Him who rose and lives for aye,
The new, glad song of triumph singing,
Spread joy throughout the world to-day.

Open, Lord, the sealèd scroll,
Loose the seals—It is Thy right!
Now away the curse doth roll,—
We are priests and kings in might.

Lobsinget, alle Himmelsheere!
Dem Herrn sei Ruhm und Herrlichkeit
Anbetung, Macht und Kraft und Ehre
Von Ewigkeit zu Ewigkeit!

[Das Schlussbild stellt Christi Himmelfahrt dar, wie er von den Jüngern und den heiligen Frauen umgeben, auf dem Oelberg steht.]

Oh! praise Him! all ye hosts of Heaven,
Sing praise and glory to the Lord;
All honour, might and power be given
To Him eternally adored!

THE ASCENSION.

[The closing tableau represents the Ascension. Christ robed in white, holding a palm-branch in his hand, stands in the midst of his disciples. Close to him are his Mother and Mary Magdalene, and John and Peter. As he blesses them, he slowly and almost imperceptibly begins to ascend into the air, the Apostles and the Holy Women following him with looks of intense adoration. When he reaches the centre of a great company of angels the curtain falls, and the "Passion Play" is over, except for the last jubilant song of the Schutzgeister, who resume their semi-circle on the stage and sing the last line with as much vigour as if they had not been off and on the stage some twenty times.]

FROM MUNICH AND INNSBRUCK TO OBER AMMERGAU.

APPENDIX.

HOW TO GET TO OBER AMMERGAU.

I.—*Via* The Rhine and Munich.

If you are in a hurry you can leave London by the 5.30 train on Thursday evening and be in Ober Ammergau on Saturday morning. If you have time to spare you will not rush through in any such fashion, but do as I did, that is to say, you will take four days over the journey and arrive at the village of the Passion Play in a condition that renders it possible for you to appreciate the scene which you have travelled across Europe to see.

This is the way in which my son and I went to Ober Ammergau, and I cannot do better than briefly indicate the line of route for the information of subsequent travellers.

First and foremost, before you start, book your places in advance. The throng is immense, and only 4,000 spectators can be accommodated at Ober Ammergau. You can write to the "Wohnungsbureau," Ober Ammergau (they require to know ten days in advance of your arrival, but the earlier the better; you had better write in English), or to any of the householders, or you can apply to the tourist agencies, who have made special arrangements with the "Wohnungsbureau." Ten years ago Ober Ammergau was six miles from the nearest railway station, and the distance had to be covered in carriages or by walking. Now, thanks to the opening of the new electric railway between Murnau and Ober Ammergau, the visitor can take train direct from Munich to the scene of the Passion Play.

The journey takes about three and a-half hours by the special trains, and by the ordinary trains from four to five hours. Special trains are run for the Play, for which the fares are raised, but at all times the trains are numerous during the day.

The old way, *viâ* Oberau, will be practically disused, although the drive over the hills to Ober Ammergau is charming.

You order your tickets at the same time as your rooms. Every room in the village has a ticket allotted to it. The Committee has carefully examined each room, and given the tickets according to the prices asked for the room. Thus the tickets range from 10 mk.—4 mk.,

and the rooms from 7 mk.—3 mk. Should you be occupying a room which does not entitle you to the priced ticket you want, the matter can generally be arranged, although it is not allowed officially. You cannot purchase a ticket unless you take a room, so if you do not stay the night in the village you are unable to get a seat in the theatre, but as the performance begins at 8 it would be impossible to get there from any of the surrounding towns on the same morning.

The seats are allotted the evening before the performance, the "Wohnungsbureau" having simply sent you a receipt which entitles you to a ticket. As there has never yet been found a foreman printer capable of placing everyone's advertisement at the head of the first column in the papers, so it is impossible to secure seats in the first rows for each applicant. However, you are certain to obtain your seat in the particular class you ordered. For the distribution of the seats see plan.

Should you for any reason be unable to go to the theatre you cannot get your money back, but you can probably dispose of your ticket.

The cheapest seats are in Class V., right in the front. Their disadvantage is that a full view of the central stage cannot be obtained, and as the roof stops just above them, their occupants are drenched when it rains.

After having got your room and ticket, there is the question of route. There are, broadly speaking, several routes. You can go to Munich, *viâ* Harwich, Queenborough, or Dover. Here are the fares and times by the different routes :—

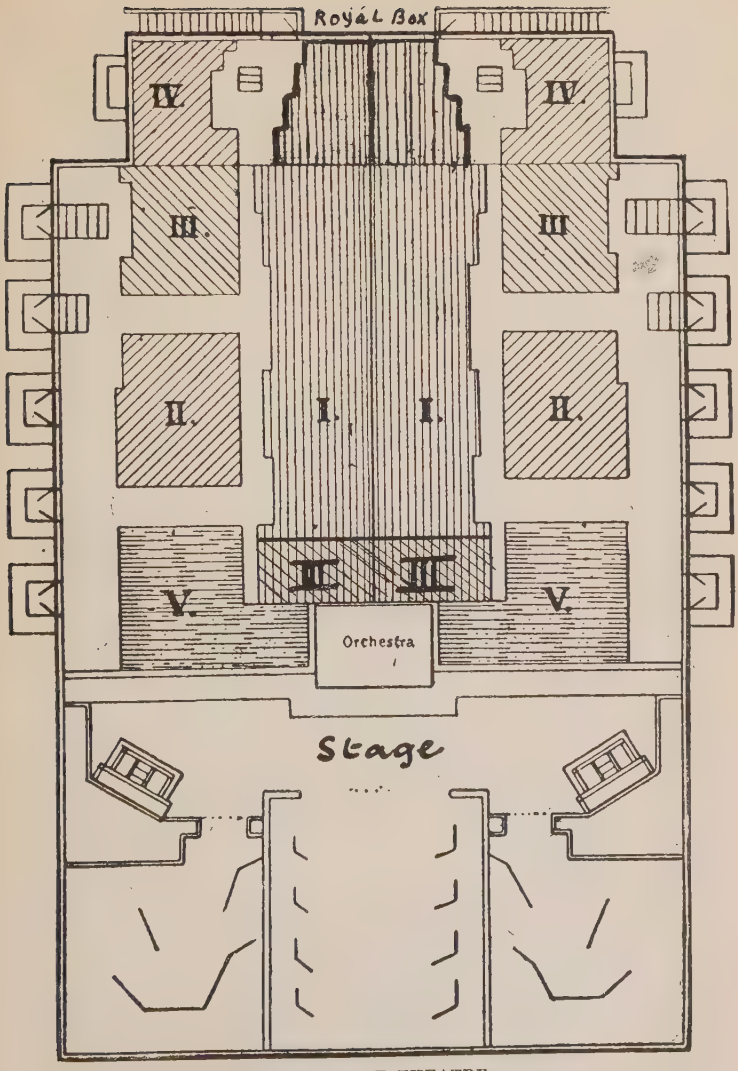
Viâ Harwich, Rotterdam, Cologne, Mayence, Munich: leave Liverpool Street at 8.30 Tuesday evening; sleep at Cologne and Mayence; arrive Munich at 8.50 P.M. on Friday evening. Fare—Single, 1st, £5 6s. 5d.; 2nd, £3 17s. 2d. Hotel bills, 10s. per day. Return tickets by same route—1st Class, £7 16s. 3d.; 2nd, £5 9s. 11d.

Viâ Harwich, the same route, but without stopping at Cologne and Mayence and omitting the sail up the Rhine; leave Liverpool Street Thursday night, arrive Munich Saturday morning, 7.30. Fares —Same as above.

Viâ Queenborough, Flushing, Cologne, Mayence, Munich. Fare—1st, £5 9s. 0d.; 2nd, £3 17s. 2d.

Viâ Dover, Calais, Laon, Bale, Zurich, Romanshorn, Lindau, Munich; leave Victoria or Charing Cross at 11 A.M. on Thursday morning, arrive Munich at 7.17 P.M. on Friday evening. Fare—1st, £7 8s. 5d.; 2nd, £5 8s. 8d.

Viâ Dover, Calais, Paris, Bale, Lucerne, Romanshorn, Lindau,



PLAN OF THE THEATRE.

Prices of Seats:—Block I., 10 mk.; II., 8 mk.; III., 6 mk.; IV., 4 mk.; V., 2 mk.
Seating Accommodation.—Seats in Block I., 1,598 persons; II., 496; III., 544; IV., 668; V., 658; Royal Box, 14; Total, 3,976.

Munich; leave Victoria or Charing Cross at 9.00 A.M. on Wednesday morning; sleep at Paris and Lucerne, leave 7.40 A.M., arrive Munich, Friday night, 7.17 P.M. Fare—Single, 1st, £7 18s. 2d.; 2nd, £5 18s. 8d. You arrive in Paris at the Gare du Nord, and leave from the Gare de l'Est. They are fairly close together.

When I went to Ober Ammergau I travelled by the Rhine and came back by Lucerne. I would strongly advise all who can afford the time to do the same. In any case do not go by Lucerne and come back by the Rhine. To go up the Rhine after leaving England and journeying across Holland is to take the great German river in the best way. To take it after Switzerland is to take it in the worst possible mood. Going, the Rhine is a romantic and noble stream winding round the base of precipitous and vine-clad cliffs; returning, after the eye has been accustomed to Alpine heights and Swiss loveliness, the Rhine is but a great arterial drain passing through a plain studded here and there with dwarfish hills.

If the weather is as fine as it was when we crossed, Rotterdam is reached several hours before the train leaves for Cologne. Go down by the tender to the station, where you leave your bag, and then take either a drive in an open cab or landau (cost 2s., and 6d. tip) through the town, or if it is not too hot prowl round the old city and the canals until it is time for the train to start. The train leaves at 10.33 A.M. You cross the Rhine by a floating bridge, an incident which agreeably diversifies a ride that is not particularly interesting. You pass Cleves, with its reminiscences of Anne of Cleves, who married Henry VIII. and survived, traverse the flat but prosperous manufacturing district of Elberfeld, and reach Cologne at 5.08 P.M. The great Dom, the more romantic St. Peter's of northern Europe, is open till eight. But although the setting sun irradiates the western windows with the glories of a celestial vision, you have not time to visit the Cathedral at night. You had better go and see the western windows and the sunset, and then revisit the Dom early next morning before breakfast.

We arrived on the eve of Corpus Christi Day. Everything was beflagged as if for a great festival. Next morning crowds filled the Cathedral, and an immense procession after Mass obstructed traffic in a way that would have made Mr. Monro wild. The Cathedral is open in the morning at seven, so that there is time to visit it before the Rhine boat leaves at nine. On Corpus Christi Day, however, solemn service was going on, and the Dom, closed to sightseers, was only accessible to worshippers. There was thus a curious and not unwelcome association that linked together the celebration of Corpus Christi in the Cathedral and the Passion Play at Ober Ammergau. In my native district, nearly every guild in Newcastle-

on-Tyne used to perform a mystery or miracle play at Corpus Christi. Now the very festival has so utterly disappeared from our midst, that probably not nine Englishmen in ten know when Corpus Christi Day is, or why it is celebrated. It has gone under like the miracle plays. But now we were in a land where strange survivals lingered, and it seemed not inappropriate that on the threshold of Catholic Germany, whither we were hastening to witness the Passion Play, we should have been reminded of the ancient splendour of Corpus Christi.

The bells in the Cathedral spire were ringing merrily out over the festive town when we steamed off up the Rhine. The bells that gave forth such sweet music roused strange echoes. For, according to Baedeker, they were cast from the cannon captured from the French in the last war. Even in the melody that peals from heaven-piercing belfry there seems to linger some reminiscence of the cannon thunder. Yet as we steamed slowly up the wide and winding Rhine and noted castle after castle crumbling into ruin, whose destruction dated with almost wearisome monotony to the devastating presence of the French invaders, it seemed very natural that the Germans should sling up the French cannon in their church towers. If French cannon never found themselves in worse places it would be well for the world. Nor could we wish them better employment than in summoning the Germans to praise and prayer.

We arrived at Mainz in the midst of a magnificent thunderstorm after sunset. Here also the festival had been well observed. How many hundreds of years have passed since our good St. Boniface converted the heathen Teuton to the Christian faith, and in the flags overhead and the crowded streets we have living contemporary evidence of the deepness of the dint which that propagandist Englishman made on the character of Europe.

As you arrive in Mainz at about nine o'clock there is not much opportunity of seeing the town till next morning. If you can get a back room in the hotel, for the streets are very noisy, you had better go to bed, and be up betimes next day. Mainz is one of the most ancient and famous towns in the Fatherland, and celebrated, moreover, as having been the birth-place of the invention of printing. The Cathedral, although not for a moment to be compared to the Dom of Cologne, has a great deal of interest of its own. The frescoes on the wall and the monumental tombs are well worth close examination. Your train starts for Munich at 11.45 A.M. From Mainz to Munich is a run of about ten hours; you can dine *en route* in the restaurant car attached to the train, table d'hote, 3s. 6d. We stopped at Darmstadt, Aschaffenburg, Würtzburg, and then the line runs right across Western Bavaria, crossing the Danube at Ingolstadt, and reaching Munich at 8.50 P.M., after a run of 280 miles. The scenery

is varied, and you pass many small fortified towns surrounded by crumbling towers and ancient walls, bearing mute witness to the wars which, only two hundred years ago, were the normal condition of German life.

On arriving at Munich you go straight to your hotel and remain there, for by the time you have washed and got something to eat, you are about ready to go to bed. You will have a good long morning next day, during which you can see the Museum, which is the glory of Southern Germany, the old and new art galleries, returning in time to have an early lunch, and then start from Munich Station by the special train to Ober Ammergau, leaving at 2 o'clock.

It is usually a very long train, and it is just as well to be there in good time if you want to get a seat by the window. It is worth while doing this, as the country through which the line passes is very pretty. The journey takes about three hours and a half, and the line rises upwards into the mountains, passing on the way two beautiful lakes, the Würm See, usually known as the Starnburger See, and the Staffel See. After the train leaves Murnau you reach the higher mountain scenery of the Bavarian Highlands.

The train runs through Unter Ammergau and up the Valley to Ober Ammergau. As you enter the new station you see the theatre on your left. You can either walk to the village, which is a few hundred yards off, or a carriage will meet you if you have written for one to the "Wohnungsbureau."

On "Passion Play" Day you have to rise early. Ober Ammergau gets up at five o'clock in the morning on Sunday, and crowds the parish church till half-past seven. The band parades the village at six o'clock, and at seven the theatre already begins to fill. You do not, however, need to go until half-past seven. You can walk to the theatre comfortably in a few minutes. You get your tickets the previous night, paying an additional 70 pf. (8½d.) above the published price of the tickets for the cost of booking. You will have no difficulty in finding your way to the numbered seat allotted to you. If it is at all cold, take a rug, put on a couple of pairs of trousers, or an extra petticoat, for nothing is more calculated to spoil your enjoyment of the spectacle than insufficient clothing. I took a very warm 'possum skin rug, and found it none too warm. There are no footstools, so that if you can carry anything to put your feet on, so much the better for you. If the sun is high, you can dispense with wrappings. The play commences punctually at eight o'clock, and goes on till about twelve. Then there is a break of an hour-and-a-half for luncheon, and the play begins again at half-past one, and goes on till nearly half-past five. No one, except a few very ill-bred people here and there, indulge in applause as if they were witnessing

an ordinary melodrama. But there are many who do not recognise the duty of coming in time, especially if they have tickets which necessitate passing the whole row of seats in order to gain those in the centre. Everyone is bound to be in time, if he does not wish to disturb the performance and all those who are witnesses of it. He is specially bound to be in time if his seat is in the centre. The late comer, who holds a centre ticket, compels everyone to rise, and is an unmitigated nuisance.

After the performance of the play you go back to Munich by one of the evening trains, or you may stay quietly over the night in Ober

ODEON PLATZ, WITH STATUE OF KING LUDWIG I., MUNICH.

Ammergau and return by the early morning train. The bulk of the visitors leave the same evening. If you wish to go back by way of Switzerland—and it is one of the pleasantest railway journeys that are possible—you will have to return to Munich and take train to Lindau. From there you take the boat to Romanshorn, and there take the train to Lucerne, *via* Zurich. It is a long journey, but it is agreeably diversified. After staying a day at Lucerne you can come home by Basle and the direct route to Calais. You leave Lucerne at half-past six o'clock, and arrive in London about six o'clock the next evening, taking about twenty-four hours.

For those desiring to remain in Ober Ammergau the following official list of fares will be useful:—

Fare (without Return Journey).	Distance.	Einspänner.		Zweispänner.		Stellwagen à Person.	
	km	M	Pf	M	Pf	M	Pf
Oberau—Ettal	6	6	—	10	—	1	50
,, —Oberammergau	11	10	—	16	—	2	40
Oberammergau—Linderhof . . .	11	10	—	16	—	2	—
,, —Plansee	24	16	—	24	—	4	—
,, —Reutte	50	32	—	48	—	8	—
,, —Füssen	60	36	—	55	—	—	—
,, —Hohenschwangau	65	40	—	60	—	—	—
,, —Kohlgrub—Murnau	26	16	—	24	—	—	—
,, —Garmisch—Partenkirchen	22	14	—	20	—	—	—
,, —Mittenwald . .	39	24	—	36	—	—	—
,, —Zirl	68	65	—	90	—	—	—
,, —Garmisch—Lermos	50	32	—	48	—	—	—
,, —Garmisch—Lermos—Imst	84	70	—	105	—	—	—
,, —Schongau . . .	35	20	—	30	—	—	—
,, —Peissenberg . .	35	20	—	30	—	—	—
A Day's Drive	—	18	—	25	—	—	—
Trinkgeld 10 %.							

One to two persons are allowed to a one-horse (Einspänner), and one to five to a two-horse (Zweispänner) carriage.

The above are the official fares. During the height of the season, when horses and carriages are scarce, from 10 to 20 per cent. higher rates are demanded.

Among the usual excursions made from Ober Ammergau are :— The pleasant valley of Graswang, the sumptuously appointed chateau of Linderhof, the Ammerwaldalpe, the Plansee, Castle Neuschwanstein, and the Royal Castle of Hohenschwangau. Carriages may be also taken for the journey from Ober Ammergau to Innsbruck, *via* Partenkirchen, Mittenwald, and Zirl (or *vice versa*), for the convenience of tourists going to, or coming from, the districts of the Austrian Tyrol.

Admission Tickets are issued as follows :—

Linderhof (the Grotto and Kiosque) ..	Mk. 3.00
Hundinghutte	,, 0.50
Neuschwanstein	,, 3.00
Hohenschwangau	Gratis.

MUNICH—MURNAU—KOHLGRUB—OBER AMMERGAU.

Munich . . . dep.	*4·12 A.M.	5·20	5·55	7·45	*8·40	*9·03	*9·45
Murnau . . . dep.	6·22	7·42	8·52	10·21	11·05	11·20	11·52
Ober Ammergau arr.	7·37	9·14	10·25	11·54	12·20	12·52	1·08

*10·05	11·08	*1·00 P.M.	*1·35	*2·05	*2·20	2·25	6·32	7·48
12·15	2·15	3·20	3·45	4·10	4·35	5·20	9·35	11·00
1·43	3·49	4·40	5·00	5·25	5·51	7·20	11·07	12·32

Ober Ammergan dep.	4·00 A.M.	5·10	9·38	*10·57	12·03 P.M.	*12·53	*1·45
Murnau . . . dep.	5·50	7·00	11·42	12·32	1·57	2·13	3·00
Munich . . . arr.	8·25	9·00	2·08	2·30	3·53	4·45	5·20

2·21	4·00	*5·35	*6·00	*6·20	*6·37	7·00	*7·45	7·52	*8·20
4·00	6·00	6·48	7·15	7·35	7·52	8·30	9·13	9·28	9·43
6·30	8·30	8·53	9·08	9·28	9·55	11·04	11·12	11·25	12·58

* Passion Play express trains run only for the performances and stop at no intermediate stations. Increased fares on these trains.

The ordinary fares from Munich to Ober Ammergau are :—

SINGLE.		RETURN.	
1st Class	12.50 Mk.	1st Class	22.60 Mk.
2nd Class	8.10 Mk.	2nd Class	13.90 Mk.
3rd Class	4.80 Mk.	3rd Class	8 90 Mk.

For Passion Play trains the fare from Murnau to Ober Ammergau over the new railway is doubled, making the total cost of a single ticket :

1st Class	15.50 Mk.
2nd Class	9.70 Mk.
3rd Class	5.40 Mk.

These times are liable to alteration and are only provisional. At present all passengers have to change at Murnau.

II.—*Via* Innsbruck.

Another route to the Play, and no doubt the most picturesque one, is that *via* Innsbruck. The capital of the Tyrol in itself is well worth a visit, and is easily reached by railway from Vienna, Munich, or Zürich. There are few European towns of its size which offer so much to see, or enjoy such a splendid and healthy position.

The direct route to Ober Ammergau is *via* Zirl, Seefeld, Mittenwald, Partenkirchen and Oberau. The journey occupies about twelve

MAIN STREET, INNSBRUCK.

hours from Innsbruck to Ober Ammergau and ten hours *vice versa*. There is therefore no necessity of stopping over night *en route*; however, both Mittenwald and Partenkirchen offer good accommodation to those who prefer to break the journey.

The trip leads the traveller through some of the most picturesque scenery in Europe. He passes the celebrated Martinswand, where the legend locates the miraculous escape of the German Emperor Maximilian, whose beautiful tomb is in Innsbruck; he comes to the thoroughly Tyrolese village of Zirl, then to Seefeld, and through

the Scharnitz Pass to Mittenwald and Partenkirchen, and thence to Oberau and Ober Ammergau.

The Scharnitz Pass is celebrated for the beautiful pine woods which form a dark avenue off the narrow road over the mountain; Mittenwald is interesting from having been from time immemorial the centre of manufacture of the finest musical instruments. The façades of the houses are covered with striking and quaint frescoes in most vivid colours. At Partenkirchen the road runs near the foot of the majestic Zugspitze, the highest mountain in Germany.

The Ettal Church and Monastery, situated between Oberau and Ober Ammergau, are also of great interest, and it is maintained by some authorities that the Ober Ammergau Passion Play had there its origin. The Monastery was founded in 1330, by the German Emperor, Ludwig the Bavarian. A play called "The Founding of Ettal" is often performed by the people of Ober Ammergau.

The second, and perhaps even more picturesque tour from Innsbruck, is *via* Zirl to Telfs, with its pretty church and strange towers, thence to Nassereit, and then through the romantic and wild Fern-Pass, where the ruined Castle of Fernstein forms such an interesting object of the landscape. At the little village of the same name there may still be seen the rooms so frequently occupied by the late King Ludwig II. of Bavaria, who was particularly fond of this spot. Thence the traveller enters the village of Lermoos, which, with Nassereit, may be recommended for a resting-place for the partaking of lunch. Both villages can boast of real, good old-fashioned Tyrolese inns.

From here the road runs to Reutte, which should be chosen as night-quarters by those who intend breaking the journey. Neuschwanstein and Hohenschwangau, the former the most beautiful and romantically situated castle, the creation of the late King Ludwig, and the latter a picturesque Royal Castle standing on a hill surrounded by mountain lakes, are in this neighbourhood, and it will well repay the traveller to visit these magnificent structures. It can be accomplished very comfortably in a day.

Soon after leaving Reutte on the continuation of his journey, the traveller passes the Austrian border into Bavaria, where he reaches Füssen, a town possessing a fine old castle and a statue of St. Magnus, a monk, in the act of killing a dragon, reminding one of the legend of St. George. The road leads now along the borders of the clear and deep green waters of the Plan Lake, celebrated for its trout. The mountains surrounding the lake are clothed with fir trees, indeed, fine old forests worthy of the backwoods of Canada.

It is almost impossible to convey in mere words the charms of these Bavarian Highlands; crystal-clear trout streams, lovely woods

of many tints, carpet-like covers of moss, mountains of wild, weather-worn shape, and above all the deep blue sky overhanging the landscape, make one of the finest pictures Nature can present. The Royal Bavarian castles may also be visited conveniently from Füssen; they are open to the public, and are unique in their grandeur and tasteful, artistic completeness.

The two routes here described are practicable for carriages, and also for cyclists, with the exception of the part from Zirl to Seefeld (as regards the latter), a distance of about four-and-a-half miles. Carriages may always be had in Innsbruck at moderate charges.

Owing to the fact that the Paris Exhibition is now open, it is probable that many visitors to Ober Ammergau will go direct from the French capital to the Bavarian village.

There are several routes, the most attractive being that *via* Basle, Lucerne, Zurich, Sargans and Innsbruck, thence by carriage as described above. Leave Paris (Gare de l'Est) 8.35 P.M., arrive Lucerne 9.0 A.M., where you can stay the day and night, or else leave by the 9.13 A.M. train the same morning for Zürich and Innsbruck, arriving there at 6.18 P.M. The train runs through magnificent scenery. It has a restaurant car attached.

If you do not wish to remain in Lucerne it is better to go direct from Basle to Zurich, as Lucerne is not in the direct line.

The fares from Paris to Innsbruck are: 1st, £5 6s. 4d.; 2nd, £2 18s. 10d.

DATES OF THE PERFORMANCES, 1900.

Dress Rehearsal, Sunday, May 20.

MAY.

Thursday 24
Sunday 27

JUNE.

Monday 4
Sunday 10
Saturday 16
Sunday 17
Sunday 24
Friday 29

JULY.

Sunday 1
Sunday 8
Sunday 15
Wednesday .. 18
Sunday 22
Sunday 29

AUGUST.

Sunday 5
Wednesday 8
Sunday 12
Wednesday 15
Sunday 19
Saturday 25
Sunday 26

SEPTEMBER.

Sunday 2
Saturday 8
Sunday 9
Sunday 16
Sunday 23
Sunday 30

When the numbers are excessive an extra performance takes place on the succeeding day.

The Play begins at 8 A.M., and finishes shortly after 5 P.M., with an interval from 12 to 1.30.

REGULATIONS AS TO APARTMENTS.

1. No rooms or tickets of admission will be booked in excess of the number of seats still unreserved for any given performance. If all are engaged, notification will be made to the applicant.
2. If telegraphic reply is requested, cost of reply must be prepaid.
3. The booking of rooms entitles the applicant to the right of a corresponding number of tickets of admission to the play.
4. The official booking receipt is considered a legitimate title to rooms and tickets, which will only be given over on production of the receipt.
5. Rooms as well as tickets will be reserved absolutely. When parties fail to arrive on the day fixed, the amount deposited is forfeited.
6. Visitors arriving one or more days previous to the performance will have an advantage in securing the better rooms.
7. The Wohnungsbureau only consider applications which are received eight days before the date stipulated.
8. The booking order is only available for the day of performance mentioned in the receipt.
9. Cancelling of bookings or alteration of dates are only considered when advice is received eight days before the date arranged for.
10. An application form is available only for members of a family, or a party of five or more persons. Larger parties require a proportionate number of application forms.
11. No tickets of admission are sent out. They are only issued on the day preceding the performance.
12. Traffic in tickets is strictly prohibited. Tickets are issued only to *bonâ-fide* visitors.
13. The fee for booking is 70 pfennig (8½d.) for each application.
14. Notice of any article lost or found must be given at the

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The Opera Season in Munich.

PROGRAMME FOR 1900.

THEATRE ROYAL.

The following is the list of Operas which will be performed at the Königliche Theater in Munich, from May to September:—

May 22. DIE MEISTERSINGER
24. OBERON
25. DER FLIEGENDE HOLLÄNDER
27. TANNHÄUSER
29. DIE LUSTIGEN WEIBER
30. LOHENGRIN
31. FIGARO'S HOCHZEIT*
June 2. DER BÄRENHÄUTER
4. DIE ZAUBERFLÖTE
5. DON GIOVANNI*
6. TANNHÄUSER
8. DER FLIEGENDE HOLLÄNDER
9. FIGARO'S HOCHZEIT*
10. DER FREMDLING
11. COSI FAN TUTTE*
12. LOHENGRIN
14. RIENZI
15. TEUFELS ANTHEIL
17. DAS RHEINGOLD
18. DIE WALKÜRE
20. SIEGFRIED
22. GÖTTERDÄMMERUNG
24. FIGARO'S HOCHZEIT*
26. DIE MEISTERSINGER
27. COSI FAN TUTTE*
29. LOHENGRIN
July 1. DIE ENTFÜHRUNG AUS DEM SERAIL*
2. TRISTAN UND ISOLDE
Aug. 1. TANNHÄUSER
2. DON GIOVANNI*
3. LOHENGRIN
5. DIE ZAUBERFLÖTE
6 FIGARO'S HOCHZEIT*
7. TRISTAN UND ISOLDE
9. COSI FAN TUTTE*
Aug. 10. DIE MEISTERSINGER
12. DER BÄRENHÄUTER
13. DER FLIEGENDE HOLLÄNDER
15. RIENZI
16. DIE ENTFÜHRUNG AUS DEM SERAIL*
17. LOHENGRIN
19. DER FREMDLING
20. FIGARO'S HOCHZEIT*
21. TRISTAN UND ISOLDE
23. DIE ZAUBERFLÖTE
24. TANNHÄUSER
26. DAS RHEINGOLD
27. DIE WALKÜRE
29. SIEGFRIED
31. GÖTTERDÄMMERUNG
Sept. 2. DIE ZAUBERFLÖTE
3. DON GIOVANNI*
4. TRISTAN UND ISOLDE
6. COSI FAN TUTTE*
7. DIE MEISTERSINGER
9. DAS RHEINGOLD
10. DIE WALKÜRE
12. SIEGFRIED
14. GÖTTERDÄMMERUNG
16. DIE ZAUBERFLÖTE
17. DIE ENTFÜHRUNG AUS DEM SERAIL*
18. RIENZI
20. FIGARO'S HOCHZEIT*
21. TANNHÄUSER
23. FIDELIO
25. DIE ZAUBERFLÖTE.
26. COSI FAN TUTTE*
27. LOHENGRIN
29. DER FLIEGENDE HOLLÄNDER

* *The Operas marked thus are performed in the Residenztheater.*

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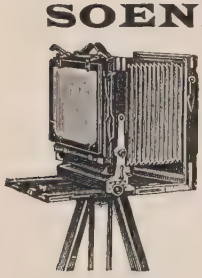

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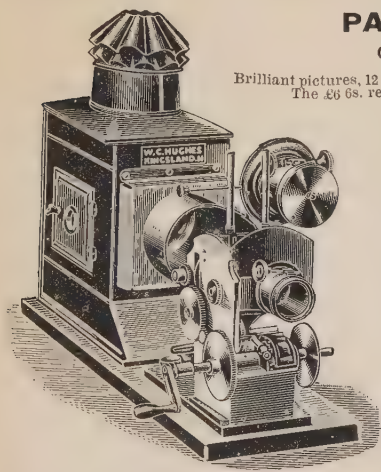

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